

# MOODY BIBLE INSTITUTE MONTHLY

NOVEMBER - - - 1935

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*In Memoriam*

**James M. Gray**

**1851 - 1935**

If any man serve me, let him follow  
me; and where I am, there shall also  
my servant be; if any man serve me,  
him will my Father honor.

—John 12:26

{ For many years the words of John 12:26 dominated the life of Dr. Gray, and the reference was with deep affection placed by him after his name when by request he autographed the Bibles of students and others at the Institute. The words of his Lord found noble fulfillment in his own life and ministry.—Editors. }

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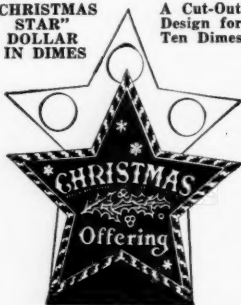
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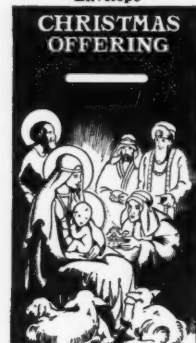


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# Moody Bible Institute Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE  
and THE INSTITUTE TIE

Published by The Moody Bible Institute of Chicago on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions, inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

ERNEST D. CHRISTIE  
Publication Manager

WILL H. HOUGHTON  
Editor

CLARENCE H. BENSON  
Associate Editor

Vol. XXXVI

NOVEMBER, 1935

No. 3

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November, 1935

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## Prophecies

## Fulfilled

in

## One Day

Our latest tract for Jews, in English. It is a compilation by Rev. Chas. G. Bauer, B. D., pastor of St. Paul's Lutheran Church, Camden, N. J. It first appeared in THE SHEPHERD OF ISRAEL, our monthly Yiddish-English publication for the Jews, and took our readers by storm so that 30,000 copies melted like sugar in water within ten days. Another issue was printed and again it was exhausted.

Now it has been put in tract form with a foreword explaining that Mr. Bauer, a Gentile believer in the Lord Jesus, loves the Jews, and has spent much time in preparing this remarkable array of Scripture from the Old Testament, with New Testament verses recording their fulfillment.

A million copies should be distributed among the Jews of America, for the time grows alarmingly near for the sudden crash of Armageddon. Will you do your part? Get a copy for yourself, then see that every Jew in your town has one. The Lord will bless it, and many Jewish hearts may be turned to Him because of this testimony. And if you can help us in the expenses of printing these and other of our Gospel tracts, your fellowship will be gratefully welcome as from Him. Our supply of several of our most important tracts is exhausted, and it hurts to say "no" to the appeals for free literature for the Jews.

Instead of hate and suspicion, let's flood Israel with love, and with God's message of Salvation. It is her eleventh hour! Never did Israel need Christian love as she needs it today.

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Moody Bible Institute Monthly

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November,

# Moody Bible Monthly

NOVEMBER, 1935

## EDITORIAL NOTES

Dr. James M. Gray, our beloved Editor, went to be with the Lord, Saturday, September 21. It is a strange experience for his associates to see the magazine he loved so much, be made ready for another month without the guiding hand of that great servant of God. As usual, he had planned well ahead so that this present number is of his own design, except that we have necessarily changed a few things to make it of a memorial nature. Our readers will appreciate the last photograph of Dr. Gray, and they will enjoy his late article.

Our Editor was so strong and virile that no one of us could fully realize that he was actually eighty-four years of age. He continued in active service up to a week before his death. He was seized with a heart attack on Sunday, September 15, and the result was his departure six days later.

Perhaps to the outside world this maga-

zine will be the first place where he will be missed. He was a great writer and teacher, and a wise and skillful editor. He knew what he believed, and was always ready to declare himself.

The Executive Committee of the Moody Bible Institute has elected Dr. Will H. Houghton, President of the Institute, Editor-in-Chief of the MOODY MONTHLY. This double position Dr. Gray held for years. The new Editor, the Associate Editor, Publication Manager, and Editors of Departments, pledge you their best, and ask for your earnest and constant prayers in their behalf and in behalf of the MONTHLY.

The Editors would like to give the assurance that the general policies Dr. Gray established will be maintained in the future. Very heartily do we promise that in doctrine we shall closely adhere, as in the past,

to "the faith once for all delivered." There are unpublished articles from his own hand, as well as many others of his selection, which we hope to use in coming months, so that our readers will continue to have the touch of his personality.

We shall miss Dr. Gray, but we recognize that God does His work in His own way through the instruments of His own choice. As the new obligations fall on us here, we would make sure of God's will and then in the power He supplies we will strive to do it. It is for us to be faithful in our brief day. As this editorial is penned it seems as if we can imagine Dr. Gray repeating the words of the aged John: "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (I John 2:28).

\* \* \*

### NOVEMBER

By Sadie Louise Miller, Upland, Ind.

The gorgeous sunset of the year is passed; The somber gray of twilight takes the place Of bright October's golden red. The calm of peaceful evening nears, And Mother Nature says, "A frosty night Draws on," and spreads her leafy blanket Over all.

The evening chores are done,  
And full provision for the coming night  
Is seen in overflowing barn and bin.  
The crowded larder groans;  
And now we gather round the family board,  
And for the mercies of the year,  
We breathe the sincere thanksgiving  
Unto God.

\* \* \*

Christian and patriotic hearts will indulge us in the space we allot in our Thanksgiving issue to the high matter that concerns the land we love the best,  
"Land where our fathers died,  
Land of the pilgrim's pride."

We trust all will read Dr. Duché's prayer at the opening of the Continental Congress, published on another page with the article entitled "The Constitution of the United States," and Justice Maxey's interpretation of "The Meaning of Valley Forge." The rank contrast between the sentiments therein expressed and those on "Communism in America," which Congressman Bachman is obliged to set before us, will stir the blood, and perhaps in some of us that needs to be stirred just now.

Furthermore, should any of our readers hear the question raised as to what we as a nation have to thank God for on this Thanksgiving Day, let him reply in the content of Mr. Patmont's article on the suffering of the saints in Poland and other parts of the far East, and the testimony of Mr. Alexander, a newspaper man, on Germany's Neo-Paganism. Our land, thank God, is still a haven for the oppressed. It is still the land of the free, and may it also continue to be a home of the brave.

It will be a relief to meditate on God's power and grace as set before us once more in some of the other contributions in this issue, "Stirring Times," "God Is Still on the Throne," "Spiritual Recovery," "Men and Women of Vision," and the rest. Our readers will join us in thanking their authors and in thanking God for the hope and encouragement they bring to us. And this includes the poets in this issue, who share with us their unpretending, but precious and intimate communings.

\* \* \*

We were much impressed at the time by a letter addressed to President Roosevelt by an organizer of fund-raising campaigns and a personal acquaintance of the President, protesting against the bill to impose excessive taxes on persons of large means. The letter was subsequently given to the *Herald-Tribune*, New York, where we saw it about the middle of last August. The writer, George O. Tamblin, argued that the bill in question, would tend to dry up the stream of dona-

tions to educational, scientific, religious, and charitable institutions, and we can but agree with him. "Twenty years ago," said he, "I might have favored some of your present tax proposals so far as they concern persons of great wealth, but experience convinces me that the average man or woman of wealth, obtains, expends, and gives his or her money more wisely than the average person of modest means. . . . If any system of taxation should weaken or destroy the incentive to work, to save, and to give, the very best things in life would disappear from America."

The interpretation of the foregoing seems to be, that in the judgment of this witness, "soaking the rich" means in the end soaking the man who is not rich, the youth seeking education, the sick requiring hospital care, the lost and undone needing the gospel.

Already we are beginning to see the effect on the "little fellow" of such legislation as Mr. Tamblin protests, inasmuch as the insurance companies have raised the prices of annuities because interest rates for their investments are so low. Annuities are not commonly the investments of rich people, but people in moderate circumstances who wish to secure an income in their declining years. They must hereafter be content with smaller income from that source, and hence with coarser food, older clothes, cheaper vacations, and poorer living quarters.

But what we started out to say was, that when there is less and less surplus income in the land, all kinds of benevolent institutions must in a sense go to the wall. Voluntary contributions will, as Mr. Tamblin says, tend to dry up, and men and women



must carry on such enterprises who are able and willing to do it for love. This will mean, one may say, that the original heroic element of Christianity will then come to the fore again which will be a good thing. Granted, but as a wise brother said to us recently, when it comes, the days before the tribulation will have come also.

\*\*\*

Following up the foregoing, we read a statement of the president of one of the large hospitals of Chicago, that the present trend will put such institutions in charge of political bureaus. And another disaster, he said, would be the loss of social consciousness; all incentive for giving to social enterprises would decline and disappear, because they would be run by politicians. Speaking of hospitals particularly, he said that the administration of those that were independent was always superior to the government controlled, and that greater scientific discoveries had almost invariably come out of them. Louis Pasteur was instanced, who "probably did more by his study of germs to sell electric ice boxes than all advertising and sales agencies combined."

Wealth sharing, in other words, is not a recent thing coming out of Congress, American philanthropists having been sharing their wealth for generations and in the best possible way. Rockefeller is an outstanding example, Carnegie another, Rosenwald a third, and they could be multiplied many times. This says nothing of those who have shared their wealth in the higher realm of the spiritual life. Men like the late John Converse of Philadelphia, Lyman Stewart of Los Angeles, and Christian women by the score who have dispensed fortunes for the maintenance of churches, theological seminaries, Bible institutes, and missionary enterprises. What would happen to the world if such streams of blessing should be dried up? May God raise up a standard against this enemy that is coming in among us like a flood.

\*\*\*

Proximity to another election day moves us to reproduce editorially, the stirring words of a ministerial neighbor, Rev. M. P. Boynton, D.D., pastor of the Woodlawn Baptist Church, Chicago. There were more words from his pen, and some a little warmer than these we quote, but we pray the Lord to use these to stir up the "stay at homes"!

"This country is half dead. Unless the democracy out of which springs the American Republic awakes, this nation is doomed. The very life of the nation is in its ballot box. It may be said to be the heart of the body. If impurities get into the heart, the body is diseased and will die.

"The stay at home vote is the major menace to our Republic. It ought to be clearly understood that the man who does not go to the ballot box is as surely a voter as one who does. The absentee actually votes, but always on the wrong side. The stay at home citizen is in league with every evil troubling America. This is the wide open door through which the racketeers, the bootleggers, smugglers, corrupt politicians, brutal police, vice lords, tax dodgers,

blackmailers, and crooks flock in and take possession of the house."

\*\*\*

A correspondent asks us to comment on Mary Pickford's interesting article "Why Die?" in a current weekly. Many similar requests come to us with which for lack of time, space, and other reasons we cannot comply, but this request is unusual.

Miss Pickford is not only interesting in what she writes on the subject named, but cheering to many people. She seems to have read the Bible. She quotes Job; she believes in the bodily resurrection of "a young carpenter of Nazareth"; she believes in a future and eternal life with nothing to fear and everybody happy and everything all right there. She believes in a personal God, one would think, a good and "wise Father who has a wonderful and loving plan worked out for each of us." Nothing could be more pleasant.

But while we would show no discourtesy to Miss Pickford, and certainly do her no injustice, yet we fear she is substituting psychology—or is it Christian Science?—for Christian faith. "Each of us is really immortal and perfect, right this minute," she says, "only some of us are ignorant of the fact . . . We think our way into all the heaven there is, and we think our way into all the hell there is, in other words, they are states of mind and not localities." She refers to the prophet Daniel as a man "who had built such faith and understanding in himself (italics ours) that he went into a whole den of lions, but they never touched him." Daniel puts it differently, however. He said, "My God hath sent his angel, and hath shut the lions' mouths that they have not hurt me," and he gives the reason for saying so. We rather side with Daniel.

Miss Pickford appears to be an evolutionist. She writes about that cave man who "started from a pretty low state of understanding to climb to his present manhood," and so on.

But to go back to what she says about the happy hereafter. She believes you can think yourself there. One might better try to think himself into the theatre to see her act. Try that without a ticket and see what happens to you!

In the *Te Deum* we sing of Christ, "When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers." Believers in whom, or in what? In Him "who was delivered for our offenses and was raised again for our justification" (Rom. 4:25). Miss Pickford says nothing about that, and yet there is no other way to enter heaven.

\*\*\*

The following is from a private letter, written last July, to a Chicago friend, by a woman missionary in Hankong, Fukien, China:

**What Trust Means** "Pray for the fall work. Pray for all who are so utterly cast upon God for their needs owing to three American banks in Shanghai failing May 24. So many Americans have lost life savings. Chinese have lost also. Preachers Aid Fund, Bible Women's Retirement Fund, Hospital and

School Funds for Leper Work, and so many endowment funds intrusted to the banks vanished in a day and changed many plans.

"I had twelve coppers in my purse that day. But—I have *Jesus!* He is far above all our losses. He is able to show us eternal values that will ever abide. We are heirs with God and joint heirs with Jesus. He hath done marvels for us in the past. He will not fail us now. Pray that we will all learn lessons from this that God has permitted to come to us.

"Pray for His sure guidance as to our future."

J.A.M.

\*\*\*

Dr. R. V. Bingham, general director of Sudan Interior Mission, writes us that the mission will appreciate the prayers of God's people at this time for the Ethiopian field. Thus far all the missionaries have elected to stay there, and share with the people to whom they have devoted their lives, the dangers of the hour. It is their hope and expectation that this crisis period may become an opportunity for the wider preaching of the gospel and testimony to Christ. The people, Dr. Bingham assures us, are listening as never before. The king also has been very favorable. Recently he sent word through his foreign secretary that he would appreciate the continued interest in prayer of the missionary force. Pray for him and for them, dear readers.

\*\*\*

It may interest some of our correspondents that a New York publishing firm is trying to discover unknown talented writers of both poetry and fiction. To this end a prize contest is being conducted and two anthologies, one of poetry and one of short fiction, are to be published containing the work only of such authors. Ten cash prizes, ranging up to one of \$100, will be paid for the best contributions in the poetry anthology. There will also be ten similar prizes for the best work in the short fiction anthology. Contributions for either or both contests should be mailed to the Contest Editor, Avon House, Publishers, 151 Fifth Avenue, New York City. A copy of the rules may be obtained by writing to the same address. This is not a paid advertisement, we would have our readers understand. Neither do we in any sense endorse or hold ourselves responsible for what the aforementioned publishers may say or do, as they are personally unknown to us. But as our contributors frequently inquire about an outlet for their authorship beyond the limitations of the MONTHLY, we are favoring them with this information without cost, for whatever it may be worth to them.

**Literary Contest for Unknown Authors**

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Many of our readers will wish to secure additional copies of this issue for themselves and friends, and we are glad to be able to inform them that such may be obtained at twenty cents each, by addressing the MOODY MONTHLY, 163 Institute Place, Chicago, Ill.

\*\*\*

Copies of James M. Gray Memorial Number

Moody Bible Institute Monthly

**James Martin Gray**  
**Called Home, September 21, 1935**  
By William M. Runyan, Chicago, Ill.



**Valiant-for-Truth—now sheathed his trusty sword—  
Appears full suddenly at Heaven's gate;  
Fulfilled, at last, his high apostolate,  
And he accounting makes unto his Lord.  
Through fourscore years he held the Holy Word  
To be in very truth God-breathed for man—  
A Revelation of His grace, His plan—  
That voice and pen with this in high accord!**



**And now, within the glory all divine,  
He shares the song, he drinks joy's hallowed wine;  
Compatriot, he, with Truth's defending throng—  
With Luther, Calvin, Knox—the ages long  
Have added to that host! Now give they place  
To him we love—"a sinner, saved by grace."**

## Telegrams from Dr. Gray's Friends

**A**MONG the telegrams, cables and letters the Institute has received the following:

Our deepest sympathy with you all at this time. Conservative forces of our day have been blessed in untold measure by Dr. Gray's life and work, and in him the Church has lost a brave and consecrated leader, and the *Sunday School Times* a great friend.—*The Sunday School Times*, Philadelphia, Pa.

The Bible Institute of Los Angeles and the Church of the Open Door unite in paying tribute to the great man of God, Dr. James M. Gray, who has been translated from the Church Militant to the Church Triumphant. We revere his memory and thank God for his great ministry which has blessed multiplied thousands. We express our sympathy with you at the Moody Bible Institute in your great loss and to the loved ones who are mourning. Malachi 2:6.—Rev. Paul W. Rood, D.D., president, Bible Institute of Los Angeles, and Rev. Louis T. Talbot, D.D., pastor, Church of the Open Door.

My sincerest sympathy is extended to the Moody Bible Institute in the loss of its President Emeritus, Dr. James M. Gray, who for so many years led the Institute to a point of highest efficiency. The Christian world has lost a great leader and the hosts of God will miss him.—Rev. William Evans, D.D., Los Angeles, Calif.

First Baptist Church and the Northwestern Bible School join you in grief over Dr. Gray's going, but gratitude for his matchless faith and labors. Our deepest sympathy for the Moody Bible Institute.—Rev. W. B. Riley, D.D., Minneapolis, Minn.

Dr. Gray is now with those great Christians with whom he was associated through a long and wonderfully useful life. What a

prince he was while among us! We shall miss him, for he was wise in counsel. But his memory will always be a fragrant one. I had great admiration and great affection for him, and always valued his advice, which I sought from time to time.—President J. D. Eggleston, Hampden-Sydney College, Hampden-Sydney, Va.

I join you in sorrow because of the sore loss which the Moody Bible Institute and the entire Christian world have sustained in the passing of this distinguished leader and noble Christian man. My own sorrow is very deep since I was bound to Dr. Gray by ties of warm affection, and counted the friendship which he accorded me as being among my most precious possessions. I unite with you in the joy of knowing that our beloved friend and leader has entered into some still higher service, and that the noble work which he did here below will endure to all eternity.—President J. Gresham Machen, D.D., Westminster Seminary, Philadelphia, Pa.

Park Street Church is bereaved with you in the passing of Dr. James M. Gray. A mighty prince of the Church has won his greatest victory. His noble life in its sublime influence continues in the lives of the thousands who were inspired by his teaching and his Christlike example. We are saddened that we will see his face no more. We rejoice in the Christ he preached, the promises he believed, and that coronation that now is his.—Rev. A. Z. Conrad, D.D., pastor, Boston, Mass.

Heaven will rejoice at his coming, but how those who love the things of God's Word he so faithfully expounded, will miss him. His memory will ever be a benediction.—Rev. W. E. Biederwolf, D.D., Monticello, Ind.

Love and sympathy for the Moody Bible Institute and family from Columbia Bible

College. Mrs. Tylee and Mrs. Helen Henderson, Moody graduates here, rejoice with you in Dr. Gray's glorious witness. Had hoped he would live to share in the Moody Jubilee, but he shares a greater jubilee along with Moody and Torrey. Hebrews 13:7, 8.—Rev. Robert C. McQuilkin, D.D., Columbia Bible College, Columbia, S.C.

While we all realized that dear Dr. Gray had reached a ripe old age, his sudden death came as a distinct shock to us in Philadelphia. All the alumni of this area join me in sending our deepest sympathy to the loved ones of Dr. Gray and to the entire Moody Bible Institute family, where his life will be so greatly missed. We all thank God for his long and fruitful ministry and for what Dr. Gray's life and teaching have meant to us, who had the unspeakable privilege of sitting at his feet in the classrooms. We are sad and yet we rejoice to know that he is now present with our precious Lord, whom he loved and served, and that he "being dead yet speaketh."—Rev. Merril T. MacPherson, pastor, Central North Broad Presbyterian Church, Philadelphia, Pa.

Our deepest and sincerest sympathy in the homegoing of your beloved former president, Dr. Gray. He held a large place in our hearts and we will miss him, but praise God that in departing he is with Christ, which is far better.—Rev. Otis D. Fuller, pastor and members of the Wealthy Street Baptist Temple, Grand Rapids, Mich.

The Evangelical Theological College joins the Moody Bible Institute in its sorrow over the death of Dr. Gray. He was one of God's greatest witnesses and leaders in this and the past generation. His death, while a triumph for him, is nevertheless a very great loss for the whole Church.—Rev. Lewis Sperry Chafer, D.D., president, Dallas, Tex.



Sorrowing with you in the great loss of dear Dr. Gray. Revelation 14:13.—Helen Alexander Dixon (Mrs. A.C.), Birmingham, England.

Personally, and on behalf of the Montrose Bible Conference Association, I want to extend sincere sympathy to the Moody Bible Institute, to its President, to the official family, the faculty, the student body, and to the friends and family of our beloved Dr. Gray.—Volney P. Kinne, President, Montrose Bible Conference Association, Montrose, Pa.

Accept my deepest personal sympathy and that of all the members of our staff, in the passing of Dr. Gray.—Fleming H. Revell, Jr., New York, N.Y.

The officers of the American Tract Society have just learned with profound sorrow, of the death of Dr. James M. Gray, President Emeritus of the Moody Bible Institute of Chicago. They join with the great host of Christians in lamenting the passing of this nationally and internationally recognized champion of the evangelical faith. We sorrowfully say with King David on the death of his friend Abner, "Know ye not that there is a prince and great man fallen this day in Israel."—Rev. Edwin Noah Hardy, Ph.D., American Tract Society, New York, N.Y.

I think James M. Gray had few equals and no superiors in our day—my inestimable friend, honest, kind, capable, Christian. My love to the family members.—Rev. Henry Ostrom, D.D., Extension Department, Moody Bible Institute.

I have never had a friend so loyal and true as Dr. Gray. Am overwhelmed with a great feeling of loneliness. He was to be with me on the coast for six weeks. I had counted on a season of blessed fellowship. He was more like the apostle Paul. Scholarly, well-balanced, Spirit-filled, he fought a good fight, he kept the faith. What a splendid entrance he must have had.—Rev. W. P. White, D.D., Extension Department, Moody Bible Institute.

Buffalo, N.Y., Fellowship joins in sincere sympathy with the Moody Bible Institute family in the serious loss of our esteemed and greatly beloved President Emeritus, Dr. James M. Gray.

The Providence Bible Institute (R.I.) shares in your sorrow at the great loss which has come to you in the homegoing of Dr. James M. Gray, that valiant soldier and faithful servant of our Lord Jesus Christ.

The Christian world has lost a great soldier of the Cross in the passing of Dr. Gray. To many thousands he stood as an example of integrity, balance, and evangelical loyalty in spiritual life. We extend prayerful sympathy to the great Institute of which he was so long the distinguished leader.—Frank E. Gaebelein, headmaster, Stony Brook School, L.I., N.Y.

In the passing on of Dr. James M. Gray, the Montrose Bible Conference shares the sorrow and loss. His fellowship here has become an abiding testimony.—R. M. Honeyman, executive secretary, Montrose, Pa.

I cannot refrain from sending you a word on the passing of Dr. Gray with whose friendship I was honored for more than thirty years. It has been less than a year since we had him last at Juniata College, and it was a great privilege to drive with him to Altoona, and for us to lunch together.

I first learned to know Dr. Gray when a student in the Gordon Bible Training School, Boston, and have always admired his stalwart stand for the truth, and his earnest effort to build into young life the preparation for Christian service. More than once I have marveled at his vitality and the burden of work which he seemed able to carry so easily. He was a fine illustration of one who literally lived in the strength that was divinely imparted. I took occasion to refer to his passing in our chapel exercise this morning and to say to our students what I personally know to

have been a fact, that he was a good friend of Juniata as well as my personal friend, and we all are the poorer that he has left us.—President Charles C. Ellis, Ph.D., Juniata College, Huntingdon, Pa.

We grieve because another one of God's mighty men has departed this scene of warfare, since God's great leaders in the Christian ranks are now so few. We sorrow with the Moody Bible Institute in the great loss of one so learned in the Scriptures, of such rich experiences, and with so many years of success, unblemished by any failures. We deplore our own loss as a mission in a faithful friend who had at heart the giving out of the gospel message to the whole world.—Rev. H. D. Campbell, general secretary, Africa Inland Mission, Brooklyn, N.Y.

The Des Moines Christian Fundamental Association in session September twenty-three, deeply moved at the news of the sudden death of Dr. James M. Gray, President Emeritus, send to Dr. Will H. Houghton, President, the Faculty and student body, our Christian sympathy. We know that with the apostle of old, Dr. Gray has fought a good fight, kept the faith, and a crown of righteousness awaits him in glory.—Rev. L. P. Cassel, president, Des Moines, Iowa

A notice in the *Kansas City Star* this morning announces the death of Dr. Gray. What an abundant entrance he must have had! What a welcome from the Lord he loved so well!—Dr. Walter L. Wilson, Kansas City, Mo.

It gave us all grief to learn yesterday morning that dear Dr. Gray had left his earthly scenes and gone home to be with the Lord. In these days of apostasy and departure from the faith, we shall all feel the loss of such a strong and loyal defender as Dr. Gray has been the past decade.—Rev. and Mrs. Robert L. Evans, D.D., Lincoln Avenue Presbyterian Church Pasadena, Calif.

## Reminiscences of Dr. Gray

By A. F. Gaylord, Business Manager, Moody Bible Institute

AS it was my privilege to be associated with this faithful servant and esteemed friend, Dr. James M. Gray, for more than forty years at the Institute, I count it a privilege to pay to him these brief words of tribute.

In 1892, at the request of Mr. Moody, Dr. Gray came to the Institute as a summer lecturer. At the same time, the Chicago Avenue Church (now the Moody Memorial), asked him to be one of the pulpit supplies and conduct the mid-week prayer meeting. In 1904, he became officially connected with the Institute as Dean, and later as Executive Secretary. In 1923 he was elected President of the Institute, which position he held until November, 1934, when

he retired as President Emeritus. He continued as a member of the faculty to instruct the student body as well as to fill many engagements at Bible conferences in the field. He also retained his position as Editor-in-Chief of the *MOODY BIBLE INSTITUTE MONTHLY*, with which magazine he became associated in 1907 and edited up until the time of his death.

Perhaps Dr. Gray is best known as the author of the synthetic plan of Bible study. This was introduced in his classes in the early 90's and proved so popular and practical that his course was later published as *Synthetic Bible Studies*. This is now being used by Bible teachers all over the world. This plan of presenting the Bible as a whole

and requiring that the student read chapter after chapter of a given book, has probably done more than anything else to establish a new appreciation of the comprehensive unity and completeness of the Word of God, and will be recognized by many as Dr. Gray's greatest contribution to the Christian world. Those who were privileged to hear his address "How to Master the English Bible," will not soon forget it. It invariably resulted in many of his hearers returning to their Bibles and studying them with a new zeal. As a teacher, he was at his best in his synthetic Bible studies. But it was not only his marvelous knowledge and understanding of Scriptures, but his full appreciation of the laws of pedagogy

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which made him a giant in the classroom. Students were always eager to attain the grade that would permit them to enroll in his Teacher Training classes. He ever recognized the fact that to fasten the truths in the minds of his hearers was more than an inspirational moment. The thoroughness and soundness of his teaching have ever been spoken of by the students in all of his classes.

As an exponent of expository preaching, Dr. Gray had few equals in simplifying biblical truth and causing his audience to grasp its content. Whenever he had an opportunity to address preachers, he seldom failed to press home the importance of using the Word itself, and expounding and illustrating it verse by verse. A few years ago, while at the Winona Lake Bible Conference, he spoke so effectively on expository preaching to the ministers present, that many were heard to declare, "I am going back home to do that kind of preaching from now on." In his addresses he would not talk about the Bible. He never failed to teach and expound the Bible itself, ever recognizing the fact that God's Word would not return unto Him void.

As an executive, he wanted to know the details of each question put to him before arriving at a decision. Many times he made us go back to the beginning and proceed point by point to a logical conclusion. He always insisted on making a point of contact, that the full relationship of everything might be apparent. In his work he was always very systematic and orderly. He seemed to have unlimited capacity, and often remained at his desk after others had finished for the day, and then always carried tasks home with him.

One day he remarked to a group of us, "Don't let the work push you; you push the work," and he practiced what he preached by keeping abreast of the many responsibilities that came to his desk. He exercised every precaution about his health, giving careful attention to diet and hours of rest. He often remarked, "Your body is the temple of the Holy Spirit. Be careful how you use it, for we have this treasure in earthen vessels."

The fact that he was occupied with many things did not keep him from taking a personal interest in those who were associated with him. When sickness came to us, he was among the first to call, read the Scriptures, and offer prayer, leaving a kind, loving, and sympathetic word. Should he hear of illness or bereavement, he was quick to make inquiry and a communication of sympathy was sure to follow. He never failed to remember in prayer friends and associates who were temporarily laid aside by sickness or accident. Even the homes and the children of Institute employees were kept before the throne of grace.

Some years ago when he resided at

Winnetka, Mrs. Gaylord and I were his guests for a week-end. We shall never forget what a perfect host he was. How we did enjoy his hearty laugh. He seemed to find so much pleasure in the little things of life. He possessed a rare gift of sanctified humor. Again and again, when burdens were weighing us down, some keen and witty remark of his would alleviate the situation. He was good at repartee, and how often on the public platform he would interject an impromptu in his genial way, leaving nothing more to be said. His conversation was not only chaste, but his words always well chosen. Somehow he seemed to select just the right language to express his thought.



Dr. Gray by the Lake Shore—April, 1935 © Delbert L. Hall

Two outstanding characteristics that impressed us all were his punctuality and his humility. Students at chapel hour soon learned that 8:30 was 8:30, and as he expressed it, "You have an engagement with the Lord and you dare not be late." His humility was shown by the following incident: One spring at the close of the Union Bible Class, which he conducted during the winter months without compensation, he was presented with a love offering in gold as a token of the appreciation of the class. The man who was chosen to make the presentation was quite elaborate in sounding the praises of their teacher. Dr. Gray sat on the platform with his head bowed in his hands, quite embarrassed by the eulogy. Finally, when the presentation speech had been delivered and the purse presented, he arose quietly, and in substance said: "Friends, I know our dear brother means

all right in what he has said, and I do appreciate this token of your love, but I want to say that if it were not for the grace of God keeping me every moment, I would be a lost sinner and not here tonight." And how well he has expressed this thought in one of the many hymns which he wrote:

"Naught have I gotten but what I received;  
Grace hath bestowed it since I have believed;  
Boasting excluded, pride I abase;  
I'm only a sinner saved by grace!"

In order to conserve his strength for his many responsibilities, it was a physical impossibility to interview all who sought his counsel and advice, a circumstance which he greatly regretted. Still he never lost an opportunity in public or in private to testify to his Lord and Master. Many of us will recall one morning, when he was urging us to be alert in the winning of souls, a personal experience which he narrated. In coming down to the Institute he was accosted on the street for money, and remarked that even if the gift was small, before giving it to the one who had appealed to him, he presented the claims of Jesus Christ.

During the last year, however, I have heard again and again from different sources this remark: "My, but Dr. Gray has wonderfully ripened." The Friday before he was stricken, he spoke to the students at the four o'clock hour on the work of the Holy Spirit. Many have since said that they never heard such a message. It seemed as though he had been especially endowed by the Holy Spirit for this last presentation of His presence and power. And as he so frequently magnified the person and the work of the Holy Spirit, the Holy Spirit blessed and honored him. The last morning at chapel, he remarked, "Let us open our worship by singing a hymn honoring the Holy Spirit." He thus continued the service of the day preceding, which was his last public one.

When retiring from the presidency and his office was moved to another building, he suggested as a most fitting motto to be painted on the wall in the hallway, "The battle is not yours, but God's" (II Chron. 20:15). It was his firm conviction that he was in the center of God's will, that gave him the faith, and courage, and zeal that his life exemplified. In his homegoing the world has lost a valiant defender of the truth. The Moody Bible Institute has lost a choice leader. We who are here have lost a devoted friend.

The Bible being the living Word of the Living God, the more its content is dwelt upon and explained to the people, the more opportunity is given for God's voice rather than that of man to be heard.—James M. Gray, in *The Teaching and Preaching That Counts*.

# In Memoriam—James M. Gray

By William M. Runyan, Chicago, Ill.

**I**N THE historic Auditorium of the Moody Bible Institute assembled a reverent multitude on Sunday afternoon, October 13, to pay tribute to Dr. James M. Gray, whose call to the higher ministry of heaven came on Saturday afternoon, September 21. The funeral on the twenty-third had been a private one at the home, in keeping with Dr. Gray's expressed wish. While it was permitted that the body lie in state in the Auditorium during the Sunday afternoon, when several thousand friends looked upon the familiar face, the memorial service offered the much-desired opportunity to speak and to hear, as tribute was paid to the man of faith, the teacher, and the friend.

Dr. Will H. Houghton, for the past year President of the Institute, who had conducted the funeral service of Dr. Gray, officiated. He announced the noble memorial hymn of Bishop How,

"For all the saints, who from their labors rest,  
Who Thee by faith before the world confessed,  
Thy name, O Jesus, be forever blessed,  
Alleluia, Alleluia!"

Rev. Edward J. Sonne, rector of the Bishop Cheney Memorial Church (Reformed Episcopal), Chicago, offered the prayer. Scriptures appropriate to the hallowed occasion—the Ninetieth Psalm, and II Timothy 4:1-8—were read by Dr. Houghton. This reading he followed with a personal tribute to Dr. Gray, each utterance revealing the honor and affection in which his eminent predecessor was held. In concluding, he said: "Dr. Gray held a remarkable combination of executive, teaching, and platform gifts. He was scholarly and exact by nature. He was farsighted, and planned for the future, and had the ability to carry his plans through. He was wise enough to associate with himself a strong board of trustees, a competent faculty and business staff. He was a leader and preacher and teacher and author and editor. Best of all, he was a man of childlike confidence in God. He had very definite convictions concerning the Word of God and held to the things he believed without compromise. The Moody Bible Institute would honor his name and his Lord in this service and invite the radio audience as well as the company present to join in this service of appreciation and affection."

The program from 2:30 to 4:00 p.m. was broadcast over station W-M-B-I, through the courtesy of the surrender of that time by station WCBD, for which the Institute extends sincere thanks.

Dr. Harry A. Ironside, pastor of the Moody Memorial Church, was announced as first speaker. He has had much association with Dr. Gray in recent years in Bible conference platforms, and also in engagements at the Institute. It was fitting that he use the Scriptures in his appreciation of his yoke-fellow in holy service: "For he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10), and, "Remember them which have the rule over you, who have spoken

unto you the word of God; whose faith follow, considering the end of their conversation" (Heb. 13:7).

## A Man of Faith

"I am thinking of him particularly this afternoon as a man of faith. It was his faith in God, his faith in the Lord Jesus Christ that made Dr. Gray what he was," said Dr. Ironside. "It is not given to many of us to teach as he taught, to preach as he preached, to influence the thousands of people that he influenced, but we can all follow him in this—we can be men and women of faith, and we can walk by faith and thus glorify God in our lives."

The speaker found in Dr. Gray an inspiring resemblance to Abram who heard the call of God, and went out not knowing whither he went, but was bent upon obedience to the heavenly voice. With equal definiteness, our departed teacher left the idolatries and unbelief of his earlier years and followed God in a devotion and consecration that were steadfast unto the end.

The fidelity of Dr. Gray as a shepherd of the flock, as a faithful teacher of divine truth, as an example in diligence, and in holy living, was commended with tender appreciation. And here was stressed a Christian duty of the beneficiaries of so rich a ministry: "Remember them . . . who have spoken unto you the word of God." Remember them. A memorial service is not intended to fulfill that injunction that it may then be laid aside.

This memorial hour peopled that sacred spot with the seeming presence of many "whom we have loved long since, and lost awhile"—Moody, Sankey, Pierson, Torrey, Erdman, Scofield, Towner. They have crossed "the flood," but we will not fail to remember them, nor him who has so lately joined their company about the throne.

The choir brought a heart-melting group of songs voicing Dr. Gray's poems; first, "The Bible, There It Stands!" followed by "God Will Give His Children Peace," and concluding with the refrain,

"For the road leads home,  
Sweet, sweet home!  
Oh, who would mind the journey  
When the road leads home?"

## Mr. Gaylord Pays Tribute

"In all the Institute family," said Dr. Houghton, "there is no one who was so long associated with Dr. Gray in this work as Mr. A. F. Gaylord, Business Manager. Mr. Gaylord was here even before the day of Dr. Gray, and had worked with him over this long period of time. He will speak to us now."

With deep emotion Mr. Gaylord essayed his none too easy task, but with utterance came composure and a revealing address that the readers are fortunate to have, in part, in this issue of the MONTHLY.

There was fitness in the introduction of

## Dr. Lew Wade Gosnell,

dean of the Bible Institute of Pennsylvania, Philadelphia. For thirteen years he had worked side by side with Dr. Gray as dean of the Educational Department. And, too,

he was with the group of kindred and friends who stood at the grave side in Woodlawn Cemetery, New York, when burial was made on September 22.

Dr. Gosnell's paper carried a flow of reminiscence that was tender, inspiring, revealing. The man Gray, as distinguished from the teacher, scholar, author, came to view. Out of long acquaintance, of a more intimate nature than was enjoyed by many, he offered his analysis.

"First of all," he declared, "I think of the emphasis this servant of God placed upon the care of the body. When still a young man, he had spent about a year in bed. He reached the conclusion that he had stomach trouble, that ordinary bread was poison to him, and that he should eat little or nothing in the evening. What an encouragement is his long life, after such a start! Swimming and horseback riding were favorite methods of keeping in condition for his work-filled life."

Proceeding to mental characteristics, the speaker dwelt briefly upon Dr. Gray's broad interests, his wide and diversified reading, then upon his ready but kindly wit. As a secret of his power of achievement, the maxim was quoted, as also by Mr. Gaylord, "Always push your work; never let your work push you."

If Dr. Gosnell's paper appears in due time in the MONTHLY, it will be read with avidity, and will be appreciated as a just and happy portrait of a departed friend.

## Former Students Represented

At this point the program reached the limit of borrowed time for the broadcast, and the remainder of it was heard only by the company in the Auditorium.

The last speaker was Rev. Arthur G. Annette, Grundy Center, Iowa, who for two years has served as president of the Alumni Association. With warmth of spirit and interesting detail he revealed the fact of deep and sincere personal interest in individual students that marked Dr. Gray's contact with them through the years. Quoting the scripture, "Casting all your care upon him, for he careth for you," this representative of the world-wide company of former students proved from personal experience that their faithful and beloved teacher held a deeper and more personal care for them than they knew.

## Tributes from Afar

Dr. Houghton revealed the wide range of interest and affection, as also the deep sense of personal bereavement, that friends in America and many distant places acknowledged, as their messages were read. Many of these will be found elsewhere in the MONTHLY, though but a small portion of the many could here be presented.

The closing hymn was announced as having been the best loved by the departed—

"Not all the blood of beasts,  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain.

"But Christ, the heavenly Lamb,  
Takes all our sins away—  
A sacrifice of nobler name,  
And richer blood than they.

Moody Bible Institute Monthly



# To the Friends of Dr. Gray—

SOME of you I know, many of you I do not know, but whether known or unknown, I am confident that we are bound together by the ties of friendship, of loyalty and devotion to a great man with whom we had the joy of walking when he was upon the earth.

There is mystery in the way in which life touches life, but when we come in contact with a life like his that was hid with Christ in God, we feel the uplift and inspiration of it and are conscious of being drawn into closer and richer fellowship, which leads on into greater intimacy with the Lord. It was my privilege to work for years with Dr. Gray, to follow his mind as he faced difficult problems, to note his dependence upon prayer, his eagerness to receive wisdom from above, and his longing for the strengthening of his faith and the assurance of definite guidance into the perfect will of God.

He came to the Moody Bible Institute as a teacher during the summer months without a thought of ever being thrust into a place of leadership in this great work. Dwight L. Moody had been called into the realm of glory; Reuben A. Torrey was drafted into world evangelism, and A. P. Fitt was persuaded to enter other fields. The faithful men who were with the Institute at its birth, who returned thanks and sang praises that a new center of instruction in the Bible had been established, were no longer available to sustain and direct. The responsibility for the present and the future slowly descended upon the shoulders of Dr. Gray. He was conscious of his own limitations, of his inexperience for such a mighty task, of the ever-increasing burden of an expanding school, but with a faith that grew under the call to service, and a belief that the work was the result of an inspired vision and could depend upon being sustained by the power of the Almighty, he assumed the obligation and went forward conquering and to conquer.

The history of the Institute reveals clearly that the idea, and the ideal inception of it, came from the creative thought of God, was passed on to man, therefore has received His continuing blessing, and will do so to the very end. There is comfort in this thought, and assurance also, which stimulates us in prayer and makes our dependence upon Him more complete.

For more than thirty years, Dr. Gray has ministered faithfully unto an ever-increasing student body; he has seen the enrollment change from less than 300 in the Day School to over 900; in the Evening School from nothing to upward of 1,000, and in the Correspondence School from zero to an average, at least, of 10,000. Under his guidance, men and women students have gone out into all walks of life, even to the uttermost parts of the world, carrying the glorious gospel of salvation. It is the love of Christ which constrains them, keeping a song in

their hearts while they minister in the name of the Lord. I am sure we all have a sense of deep satisfaction as we think of the report that Dr. Gray will make to Mr. Moody of the things that have been accomplished in and through the Institute that bears his name. He will dwell upon the past, yes, upon the present also, then on the future, giving assurance that there has not been and will not be any departure from the truth as it is revealed in the Bible; that the doctrinal standards have remained the same and will continue the same unto the end.

The Board of Trustees, which is a continuing body, prizes the inheritance which has come to it from Mr. Moody, Dr. Torrey, and Dr. Gray, and will gladly pledge its loyalty and devotion to the trust that has been committed to its keeping.

As the years passed, the ever-alert mind of Dr. Gray began to project itself into the future and to wonder if his life would be prolonged until the Lord returned, or would another and a younger man be needed as President of the Institute to assume the reins of government and to perfect and carry through to completion the plans that were in the forming for still further expansion. Prayer threw light upon the subject and conviction followed that the time for a change was at hand, but where was the man of God's choice for the position.

Slowly, step by step, progress was made during a period of many months until all signs pointed to Dr. Will H. Houghton as the favored one. Dr. Torrey knew and loved Dr. Houghton, worked with him and approved of him. Their intimacy was so great throughout the years that Dr. Houghton was chosen from the many friends of Dr. Torrey to preach the funeral sermon and to bring words of cheer and comfort to the sorrowing family. Is it strange that when Dr. Gray was recently and suddenly called out of a life of activity into the joy of heaven Dr. Houghton should have been

available and the one selected to officiate in like manner as he did for Dr. Torrey? Is there any significance in this touching ministry or in the succession of and blending of the lives of Dr. Torrey, Dr. Gray, and Dr. Houghton—the three men who have guided the Moody Bible Institute through the fifty years of its life, or in the conviction of a godly mother who spoke to her son, Will, in his boyhood that it had been made clear to her that some day he was to have a place of leadership in the work of Mr. Moody?

The sequence seems clear, the evidence is strong and convincing that in each instance God chose, God opened the way and abundantly blessed and is continuing to bless. For eleven months Dr. Gray and Dr. Houghton worked happily together, each conscious that the plan of God was unfolding and the transfer of authority was of His choosing. Grace, consideration, sympathy were shown by both of these men in a remarkable way; appreciation, affection, and devotion were intensified so there was little strain noticeable because one was laying down the major portion of his life work, which the other was assuming.

We have looked upon a wonderful illustration of what the love of God will do in the hearts of men thoroughly surrendered to the Lord Jesus Christ. This experience deepened the influence of Dr. Gray's teaching and conference work; people spoke of the beauty and richness of his message, the added sympathy, and understanding of their need as it was expressed, and the power and impressiveness of his delivery. With rare tact and skill he improved these last months of labor as if he were conscious that the end was not far off, yet he called them happy days and gave many evidences of contentment and peace.

It is most refreshing and strengthening to our faith to see the deep interest taken by the Lord in the affairs of the Institute at

this crucial period. His knowing the end of all things from the beginning caused Dr. Houghton to be brought into the work at an early date, given authority and ample time to adjust himself to his new environment and to the many tasks that have opened wide before him. We should all be cheered and inspired by this helpful and protecting aid and be made very sympathetic with Dr. Houghton as he faces the future. Let us sustain him with our prayer life, encourage him through our co-operation, assist him with our gifts, and be responsive to his every call. Walking with him side by side, we shall then see the glory of the Lord as it finds expression through the ever expanding work of the Moody Bible Institute.

Cordially yours,

*Henry P. Crowell*

President, Board of Trustees, The Moody Bible Institute of Chicago

## In Memory of Rev. James M. Gray, D.D.

By W. Lomax Childress, Singer Glen, Va.

Now has a great crusader in the cause of Christ,  
Laid down the armor and the shining shield,  
And at the signal from his high Commander, gone  
From off earth's battlefield.

In the long years the torch of truth he bore,  
And left the word of hope in many a heart;  
No nobler soul has left a heritage more rich,  
Or played a better part.

Uncompromising in the stand for right,  
And yet, withal, a steadfast heart of love,  
He kept the Christlike spirit to the end,  
Commissioned from above.

He strengthened faith with promises that never fail;  
He taught the wisdom and the keeping power of God,  
And pointed to the light death's darkness cannot dim,  
Above the crumbling sod.

The angel hangs the sunset screen within the west,  
But trumpets sound for him upon a fairer shore,  
And what he wrought, a soldier of the living God,  
Will live forevermore.

# The Obligation of Love\*

By Rev. James M. Gray, D.D., Chicago, Ill.

I HAVE chosen as my theme today "The Obligation of Love," as suggested by these words of the inspired apostle Peter, and I would lay the emphasis upon the command, "See that ye love one another with a pure heart fervently."

It is hardly necessary to say that Peter is addressing Christians and them only, when he says that. Indeed, it should always be kept in mind that all the books of the New Testament were written for Christians alone. It is clearly proven in this instance, however, that Christians are meant, because in his introduction, Peter addresses his readers as the "elect" of God. And it is deeply interesting to note also that in their election he reveals that the three persons of the adorable Trinity were in active operation. They were elect, so Peter says, "according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." In other words, the Father chose them, the Son redeemed them, and the Holy Spirit separated or set them apart unto God forever more. And this, mark you, is true in the history of every saved soul today. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33).

Peter proceeds to point out in his introduction, that this election, or salvation, of his readers is equivalent to or issues in their new birth unto a living hope. And this living hope in turn, is described as an "inheritance incorruptible, undefiled, and that fadeth not away." It is an inheritance reserved for them in heaven, while they are kept for it "by the power of God through faith." It is an inheritance, or a consummated salvation, ready to be revealed to them "in the last time." And by the last time is meant not the end of the world, which is doubtless a long way off, but the end of this present age or dispensation coincident with the second appearing of Jesus Christ. The context makes this clear, and indicates also that when He thus comes, the trial of our faith shall be rewarded unto "praise and honor and glory."

## How Grace Prepares and Provokes Love

But now growing out of this hope and expectation on our part, or resting thereupon, there are certain obligations for every one of us to carry, and the particular obligation I am now to speak about is love—"See that ye love one another with a pure heart fervently." The words are part of a longer passage as you have seen, beginning at verse 22 of chapter 1, and closing at verse 3 of chapter 2, and the

\*This is the last address prepared by Dr. Gray. It was not delivered.—The Editors.

*Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever . . . Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious.—I Peter 1:22, 23; 2:1-3.*

first point the apostle stresses is, that we believers have received the divine preparation, the spiritual capacity, to fulfill this obligation of love. "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, (therefore) see that ye love one another with a pure heart fervently." In other words, divine grace has put us in the place where we are enabled, or where we have the capacity as I have said, to do this thing, and now we are called upon to do it.

But how did divine grace put us there, how did it bestow this capacity upon us? The answer is, "Ye have purified your souls," ye have made them morally clean. To use a rhetorical figure of Dr. Jowett, ye have "washed out of them the filth of selfish and impure ambition, and freed them of the rough discourtesies of the unhalloved life."

And how was it done? How do we thus purify our souls? "By obedience to the truth," the truth of the gospel, the truth of God's Word. They had heard that truth, and believed it, and acted upon it. They had received the Lord Jesus Christ as Saviour and Lord, in other words, and were now on redemption and resurrection ground.

Yet what explains their obedience to the truth? There were others who heard the truth as well as they and who did not obey it, and the same has been true of millions from that day to this. Through what process, then, did they come into such a blessing? "Through the Spirit," the text says, the reference being to the Holy Spirit. It was He who had awakened faith and wrought obedience in their hearts, which agrees with what the apostle said at the beginning concerning them as the "elect." They were "elect" "according to the foreknowledge of God the Father through sanctification of the Spirit." Or as Paul told the Corinthians, "No man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. 12:3). Therefore, if any hear these words today who have not yet believed on Jesus Christ, who have not yet purified their souls in that sense, what an urge it lays upon them to inquire of God about it without delay! "If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit

to them that ask Him" (Luke 11:13). Have you asked Him?

## Called to Love a Divine Brotherhood

Now let us again inquire what that is which we are thus in a position to do, or to which we have been thus enabled by the purification of our souls. It is "unto unfeigned love of the brethren." We never could

have done that before, we were never in a position where we could have done it, and for the best of reasons, because we never had such brethren before, we never were one of them. For be it noted, these are not our *natural* brethren of whom the apostle is speaking. They are not our brethren after the flesh, neither are they such brethren as men meet when they join a lodge, or when they enter upon the same employment or the same craft with them. It is no merely human brotherhood that is here in mind, but a divine brotherhood. The apostle makes that clear in a subsequent verse. They are those who have been "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." They are not only a divine, a supernatural brotherhood, but for that very reason an eternal brotherhood. Having come to Christ, in other words, having purified our souls in that sense, we have also come to them whom we can love and who can love us in return.

It is here we reach the heart of the matter, the command, the words of our text—"See that ye love one another with a pure heart fervently." You have been enabled to do it, you are in a position to do it, you have the spiritual capacity to do it, now see that you do it! The words "see that" are italicized in the King James Version, which means that they are not in the original text, but are added in the English to complete the thought, to make good sense as we say.

## Why We Must Do It

And what a stern imperative they present! *See that ye do it*, leaves no loophole of escape, does it? But that circumstance, that it leaves no loophole of escape, raises a burning question in our minds. We say, "How can we do it?" I have heard men say, and so have you heard them say, that the command to love one another, so frequently repeated in the New Testament, is the hardest commandment ever laid upon us under grace. It is said to be impossible of fulfillment. How can we love another just because he is a Christian, when we do not know him very well, if at all? Or how can we love him when naturally, he may be lacking the qualities that awaken love? How?

Moody Bible Institute Monthly



The difficulty here arises from a misinterpretation of the word "love." We think of it as in the natural sphere, but here it is the supernatural. We think of it as the passion or emotion experienced as between parent and child, or husband and wife. But such is not the love commonly impressed upon us in the Holy Scriptures. It is the love of which Paul speaks in the inspired classic of I Corinthians 13. It is the spirit in one which "suffereth long and is kind"; which envies not; "is not puffed up"; which does not behave itself discourteously; which "seeketh not its own," is not selfish; not provoked; "thinketh no evil," and all that. That is scriptural love!

But why go to Paul to discover it when Peter himself, by inspiration of the same Holy Spirit, tells us right in our text what it means? "Wherefore," he goes on to say, that is, because you are born again, because you are brethren in the one family of God, because by believing the truth you have purified your souls unto unfeigned love of the brethren—for this reason, "lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." That is scriptural love!

And how simple and plain it is, and how reasonable! Do you not think so? Are you not ready to say, "Why, of course, that is the very thing I ought to do." Every man ought to do it, whether he is a Christian or not. The rule of ethics should settle that without speaking of the regeneration at all. But if in addition, a man has accepted Christ as His Saviour and Lord, if he claims to have been regenerated, what possible excuse or reason can he give for not manifesting such love?

#### How We Can Do It

Examine the words more closely. Lay aside all *malice*. That word is generic, some would say, and includes those that follow. It stands for all badness or all depravity in its aspect toward others, and its particular expressions are *guile*, the art of deception or lying in wait; *hypocrisies*, with their many masks and disguises of insincerity; *envying*, the grudging and repining at our neighbor's good; *evil speakings*, such as railing, slander, detraction, insinuation, the inventing or propagating of injurious reports. How low and dirty these things are! And yet what Christian has not been guilty of some of them, at some time? In other words, what Christian has not failed in love to his brethren in some or all of these things? And what has he to say for himself? What excuse or explanation can he make? He has none. He is dumb. He confesses that he ought to lay aside these things. He really desires to do so, and he loathes and despises himself because he does not. But he says, "I somehow lack the power, the strength. In the presence of the obligation of love, I seem as helpless as a babe!"

Now you have said it. That is the very description of you which Peter gives, or rather which the Holy Spirit gives. He says you are a new born babe, and then he graciously tells you how you may get out of that condition and obtain strength to do what you ought to do. "As new born babes," he says, "desire the sincere milk of the word that ye may grow thereby," that ye may obtain the power, the

strength to lay aside and live above these things!

Oh, what is more helpless than a new born babe! There it lies by its mother's side unable to do a thing for itself. Everything must be done for it. No, I am mistaken. There is one thing it can do. Its Creator has bestowed upon it the instinct to imbibe its mother's milk. It does that, and what happens? It opens its eyes by and by. It recognizes its mother. It plays with its hands and feet. It smiles when you press your finger on its chin. It gets up on its knees, it creeps on the floor, it stands by a chair, it walks, it talks, it romps and plays! It has gotten beyond milk, and digests strong meat now. It puts away childish things, it has become a man! That is what the milk does.

#### How Christians Learn to Love

What a perfect analogy we have here! The "word" that Peter speaks of is the Bible, of course, the revelation of God and from God. And it is the *sincere* Word, the Word unmixed, unadulterated, undrugged by the vain philosophy and deceits of men. The man who desires that Word is he who has been born from above through the Holy Spirit, by faith in Jesus Christ. He has a chastened palate as one has said. He has already "tasted that the Lord is gracious." He has already experienced the kindness and love of God in saving him. That man will read the Bible. He will not be satisfied to merely possess a printed copy of it, or to merely listen to a sermon out of it once a week, if happily he should hear anything out of it then except the text. He will not only read the Bible, but he will meditate upon it. He will compare scripture with scripture. He will transmute it into prayer. He will read it not of curiosity, nor simply as fine literature, but he will read it to feed his soul upon it, to obey it, to advance in holiness, to grow thereby. He will read it that he may increase in the knowledge and hence in the love of God. And as he increases in the love of God he will increase in the love of all them who like himself love God. As the Scripture saith, "Every one that loveth him that begat, loveth him also that is begotten of him" (I John 5:1). That does not mean necessarily that he shall make extravagant displays of affection or sentiment towards him, but that as he increases in love for his brethren, he will by the expulsive power of that new affection, lay aside, have no place for deception in his dealings with him, no place for masks and disguises, for envying or grudging, no place for slander, or detraction, or the propagation of injurious reports about him. This is what Jesus meant when in His high priestly prayer (John 17:17) He said: Father, "sanctify them through thy truth; thy word is truth."

Some years ago, there came to my hand a small book entitled, *Roger Clap's Memoirs*. Roger Clap was a Puritan, who in 1630 came over in the "Mary and John," as the vessel was named, and settled in Dorchester, Mass. The book has been a benediction to me and I have read most of it I think, three times. One quaint record in it strangely moved me.

"Upon examination of myself," he writes, "I asked whether I did love the saints upon right grounds. I did and

do still hope that my love to the saints was, and is rightly grounded, and that for these reasons:

"1. In former times I do remember there was a young man came into the congregation where I was, a stranger to me, and a very hard favored man; I had no love to his person. But not long after I heard that he feared God, and upon the very report thereof my heart was knit unto him, although I never spake with him that I know of.

"2. To this very day, if I perceive, or do but hear of a man or woman that feared God, let him be rich or poor, English or Indian, Portugal or Negro, my very heart closeth with him."

In those words, my brethren, Roger Clap spoke and still speaks for every truly regenerated man who desires the sincere milk of the Word and who feeds upon it. He will love his brethren in Christ because he loves Christ and because they love Christ. For it is written: "If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God loveth his brother also" (I John 4:20, 21).

"See that ye love one another with a pure heart fervently."

#### IF FALL COMES

Each day the north wind blows it is colder and the lake's anger against the stone breakwaters increases. Purple martins are meeting on telephone poles, swallows perform giddy acrobatics in the gusty air, and orange breasted robins search hungrily for worms. In the sky the clouds assume an autumnal hue, and the waters of the lake are no longer solely blue, but green and slate gray as well. In the evening there is a haze, tangy with the smell of downcast smoke. Soon the keen eared may hear on a quiet night the strangest, loneliest and wisest of all sounds: the honk of wild geese.

Nature is not always unkind, and by these portents she signifies to mankind the approach of another season. The farmer notes them and hurries to husk his corn and fill his cribs with fodder for his animals. His wife in her sweet kitchen preserves the red tomato and the wild grape. The wise squirrel hides acorns in capacious trees. Even the ant is busy, and the bee.

The crisp air and the feel of snow bring for humans increased vigor. Blood circulates briskly; the mind becomes livelier; energy is restored. A use is found for the vitamins taken from the sun. The appetite is sharp; there is a zest in life. The enervating monotony of summer is shattered. Winter treads on the heels of fall, but it is not to be dreaded.—*Chicago Tribune*

#### THE PARAMOUNT QUESTION

The really simple life is the life of following Jesus. The most perplexing question will soon become as clear as day if you determine with all your heart to follow Him. Satan will always be ready to whisper to you, "Such and such a good man does it"; but all you need to answer is: "It matters not what this or that man may do, or not do. The only question to me is, 'What would Jesus do?'"—R. A. Torrey.

# The Constitution of the United States

Extract from the monthly letter of the National City Bank of New York

**A**PPARENTLY the people of this country have little knowledge of the Constitution, its origin, provisions, or why it possesses authority. Every time a new proposal is made for extending the powers of government, national or state, in the field of individual liberty, an outcry is raised, in substance,

"Why does an ancient document, written for other times, have any authority over a representative assembly of this day? Are we not a free people?"

This attitude implies little appreciation of the fact that the Constitution is the solemn compact by which the thirteen Colonies which had fought as one body to win their independence, agreed to terms upon which they would form a nation.

They had fought the revolution as "the United States of America," but the unity was almost wholly in the common purpose to throw off the rule of Great Britain. Their confederation afforded only the feeblest sort of a government while war lasted, and thereafter had almost no authority. The leaders knew the need for continuing co-operation and the more sagacious ones knew that this could be effective only through a government of assured authority, to which their several states would be in many respects subject. It must have its own contacts with the people, with power to make and enforce laws, levy taxes, establish a monetary system, regulate trade, declare war, and negotiate with other nations.

## Slow Progress

From this conclusion they shrank. They had one thing in common, viz., their British heritage, but even so they differed much in some human characteristics, and even more in economic interests. They were alike in their determination that nobody should rule over them, and they knew so little of each other that each feared it would be in a helpless minority under new and intolerable masters. But the alternative was an imminent prospect of having the confederation lapse into the thirteen communities, with numerous disputes among them in prospect, the danger of civil war, of foreign aggression, and possibly of grave social disorders.

Under these conditions, each of these states sent their most trusted leaders to the convention which drafted the Constitution for submission to the people for their consideration. The convention did not readily reach an agreement, but it labored with a profound sense of responsibility.

York to the convention (John Lansing and Robert Yates), embalmed their names forever in history by withdrawing from the convention (Hamilton alone remaining), saying that "had the legislature of New York apprehended that the powers of this body (the convention) would have been construed to extend to the formation of a national government, to the extinguishment of their own independence, no delegate would have appeared from that state."

The difference between Hamilton and these worthy gentlemen was in his superior understanding of what the United States of America would do for the prosperity of New York. It was the difference between great and small public men from that day to this: the one type planning for the prosperity of every part through the prosperity of the whole, and the other type haggling over the relations between the parts, to the injury of all.

## Patrick Henry Backs Out

In Virginia, Patrick Henry—who at the outbreak of the revolution had fervently declared that "the distinctions between Virginians, New Yorkers, and Pennsylvanians are no more; I am not a Virginian; I am an American!"—now led the opposition to the report of the convention. As soon as independence of Great Britain was assured the orator's instinct for liberty prompted him to oppose any new authority. The pressing practical problems confronting the thirteen states were of minor importance to him.

Eventually public opinion yielded to the same considerations which had brought the convention to agreement. First, the problem narrowed inexorably to the two alternatives, and, second, there was no rational choice but to form the United States of America.

## A Marvel of Condensation

And so the most momentous merger of all time was accomplished, by means of a plan of government, which is at once comprehensive and a marvel of condensation. The men who wrote it were the elect of America at that time; they were scholars and statesmen. They knew the history of government and all worth while that had

## Prayer before the First Continental Congress, 1774

By Rev. Jacob Duché, D.D.\*

"O Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, who dost from Thy throne behold all the dwellers upon earth, and reignest with power supreme and uncontrolled over all kingdoms, empires, and governments; look down in mercy, we beseech Thee, upon these American states, who have fled to Thee from the rod of the oppressor, and thrown themselves upon Thy gracious protection, desiring to be henceforth dependent only upon Thee.

"To Thee have they appealed for the righteousness of their cause; to Thee do they now look up for that countenance and support which Thou alone canst give. Take them therefore, heavenly Father, under Thy nurturing care. Give them wisdom in counsel and valor in the field.

"Defeat the malicious designs of our cruel adversaries, convince them of the unrighteousness of their cause, and if they still persist in their sanguinary purpose, O let the voice of Thine own unerring justice sounding in their hearts, constrain them to drop their weapons of war from their unmerciful hands in the day of battle.

"Be Thou present, O Lord of wisdom, and direct the counsel of the honorable assembly. Enable them to settle things upon the best and surest foundations, that the scene of blood may speedily be closed, harmony and peace may effectually be restored, and truth and justice, religion and piety prevail and flourish amongst Thy people.

"Preserve the health of their bodies, the vigor of their minds; shower down upon them, and the millions they here represent, such temporal blessings as Thou seest expedient for them in this world, and crown them with everlasting glory in the world to come.

"All this we ask in the name and through the merits of Jesus Christ, Thy Son, our Saviour. "Amen."

\*Dr. Duché, of French Huguenot origin, born in Philadelphia, was rector of Christ Protestant Episcopal Church of that city, and chaplain of Congress in 1776.

## Hamilton's Genius

If the convention did not readily reach an agreement, neither were the people of the several states ready to promptly ratify its action. They were in a state of great confusion about it.

To illustrate, the people of New York had a vision of the future value of their great harbor, and hesitated to surrender sovereignty over it and over their trade. Two of the three delegates from New

been written about it to that time, and they were under pressure to make the most of their knowledge quickly and in few words.

The Preamble is a fitting introduction to the document they produced. It deserves to be read more often than it is:

We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America.

The judgment of mankind upon the convention's work has been in general accord with the deliberate estimate of Gladstone, to-wit: that it is "the most wonderful work ever struck off at a given time by the hand of man."

### Principles Rather Than Particulars

This is not to say that it affords a ready solution for every problem and is thus a complete and final chart of government for all time. It is a short document, dealing with principles rather than with particulars. The principal grants of power are stated plainly, and then is added authority "to make all laws which shall be necessary and proper for carrying into execution the foregoing powers and all other powers vested by this Constitution in the government of the United States, or in any department or officer thereof." And on the other hand, one of the early amendments carries the explicit restriction—already fully implied throughout the body of the text—that "the powers not delegated to the United States by the Constitution or prohibited by it to the states, are reserved to the states respectively or to the people." Within these two provisions lies the field for legislation under the Constitution.

### Wisdom of the Makers

The makers were so far from seeking to fetter the freedom of those who followed them as citizens of the Republic, that they prescribed the procedure by which the Constitution might be amended. The provisions are little more than a needed safeguard against hasty or indifferent action; in truth, experience has demonstrated that they are scarcely sufficient to accomplish this desirable purpose. They were intended only to emphasize the grave importance of all proposals for enlarging the field of unrestricted legislation.

The Constitution, by its nearly 150 years of guidance and protection, has demonstrated the wisdom of its makers. Not only the Constitution itself, but a great part of what has been done to it since it left the hands of its makers, has raised a reasonable presumption against every proposal for altering it.

## The Meaning of "Valley Forge"

Last July there was dedicated at Valley Forge a replica of one of the log huts in which the "ragged Continentals" passed that terrible winter of 1777. The speaker on the occasion was Justice George W. Maxey of the Supreme Court of Pennsylvania, a brief extract from whose address follows. It makes wholesome reading at this Thanksgiving time, and as we draw towards another election day when some United States senators and representatives in Congress are to be chosen. The contrast between that for which our fathers fought, bled and died, and the vagaries of some present day politicians, social reformers, and soapbox orators, is calculated to bring us to our senses and to our knees. We thank Justice Maxey for his clear and faithful testimony, and we are glad to do our little to spread it further abroad.

—Editors

IT IS customary to refer to the war fought by George Washington and his great contemporaries as a revolution, but the appellation is misleading. The American colonists never fought for collectivism, factional dictatorship, regulated thinking, or regimented lives. Like all Anglo-Saxons, ever intolerant of governmental strait jackets, they renounced the rule of George III because it went beyond legitimate bounds in curbing their individual and economic freedom. The virtues their leaders cherished were the virtues of the honest man who wished to work, and who wanted the government to mind its own business as long as he lawfully minded his.

The colonists regarded government as something to be lived

under, not to be lived on. One of the counts in their indictment of the king was: "He has created a multitude of new offices and sent hither swarms of officers to harass our people and eat out their substance." Another was: "He has attempted to alter fundamentally the form of our government." Another was: "He has declared himself invested with power to legislate for us."

There being no court independent of the crown to curb these extravagances and usurpations, the colonists proceeded to curb them by force. Neither Washington nor any of his associates had any illusions about establishing a government able to

create either wealth or happiness. What they fought for and won was the right of men and women to life, liberty, and the pursuit of happiness. They made no extravagant promises and raised no vain hopes. They knew that no government ever had been or ever would be strong enough for everybody to lean on.

### BLIND YOUTH TO REPRESENT "THE EVANGEL"

Mr. Donald Burchfield, a young blind man who is now a student at the Moody Bible Institute, has, with the consent of the Practical Work Department of the Institute, agreed to represent the work of the Hope Printing Company for the blind in Chicago and vicinity. This young man is an ardent reader of *The Evangel*, the gospel paper for the blind, and is eager to have more Christian reading matter at his disposal. He plans, after having completed his course, to enter Bible conference work, and we are sure that you can readily see that he, as well as other blind Christian workers, has much need for helpful Christian material.

If any near Chicago would like to have this work presented in their church or before some of its various organizations, we would suggest that they get in touch with Mr. Donald Burchfield at 153 Institute Place, Chicago, Ill., or with Mr. D. L. Foster at the same address.—*Bulletin*.

Human innocence is not to know evil; Christian saintliness is to know evil and good and to prefer the good.—F. W. Robertson.

### Thanksgiving

By Laura Janet Larson, Oakland, Calif.

There are so many things  
For which I'd thank Thee, Lord.  
I wish my prayers were wings,  
That words within me stored,  
Might rise in song to Thee.

The perfect love I've known  
Has driven doubt away;  
Through darkest days has shone  
A rainbow from the gray,  
Returning warmth to me.

My thanks, that in my heart  
Are memories, to share  
With those who feel the dart  
Of pain, to ease their care.  
My thanks that this can be.

I've had so much . . . I thank Thee, Lord.



# Congressman Bachman on Communism in America

Hon. C. G. Bachman, of West Virginia, a member of the Committee of the House of Representatives for Investigating Red Activities, gave a close-up view of communism in a radio address over station WJSV, from which the following extracts were sent to us for publication.—Editor.

It was a fortunate event when evidence of so conclusive a nature was presented to the House of Representatives as to warrant the passage in May, 1930, of the resolution creating a committee to investigate the activities of the communists, these so-called "Reds" in the United States.

I have sat with this committee in hearings held in Washington, New York, Detroit, Chicago, Seattle, Portland, San Francisco, Los Angeles, Chattanooga, Birmingham, Atlanta, New Orleans, and considerable information has been obtained. However, I do not here express an opinion as a member of that committee, but what I say must be construed only as my personal observations.

## What Communism Is and Does

Communism is an organized effort to overthrow organized government. Its objectives are the abolition of government, property rights, religion, and family relations.

The Communist International was organized in 1919 by the same group which overthrew the Russian Provisional government and established the Soviet government. Since its establishment, the International has been controlled and dominated by the communist party of Russia, which has furnished the leaders.

From Moscow as a center it seeks to spread the doctrine that the world is divided into two camps—capitalism and socialism, and it aims to destroy capitalism. To bring this about more rapidly it strives for the abolition of religion and of family relations.

Communism in the United States is controlled by the Communist International in Russia through the national office of the party in New York City. Its mission is the overthrow of our government by force and violence, and the substitution of the Soviet form of government under the management of the communists. The United States would then become one of the states of the Union of Soviet Republics.

The plan in general consists in persuading a minority of the working class to become communists, and then welding them into a militant organization of trained revolutionists capable of seizing control of all key industries and the country's armed forces. For the purpose of organizing and spreading its doctrine, the party has divided the United States into eighteen districts, each headed by a district organizer. The district organization is primarily designed to further the work among industrial workers.

When activities began here about ten years ago, the principal aim was the cap-

ture of the American Federation of Labor, with the object of turning it into a mass revolutionary instrument for overthrow of the government and building up a Soviet régime. During this period the labor movement was the front line trenches between Americanism and communism, and the loyal American leaders and rank and file of the federation have borne the brunt of the attack.

## Boring from Within

W. Z. Foster, a violent strike leader, with experience in the I.W.W. and the Federation of Labor, from which latter organization he was expelled, was obsessed with the practicability of "boring from within" the ranks of the federation, the theory being that communists should join the federation, and form secret groups within the craft unions. By united work they would capture the key positions and finally the entire machinery of the federation, and thus turn it into a revolutionary instrument for the overthrow of the government.

While the communists so far have been unsuccessful in "boring from within" and "capturing" the federation, they have succeeded in virtually breaking up a number of the important unions, notably the garment, needle, textile and mining trades. One of the most dangerous efforts is the attempt to stir up trouble between the white and negro races. The Communist International for years has looked hopefully toward the negro residents of the United States as an element where they might gain recruits. The bait is that the communists practice racial equality and that only when the communist government is set up will the negroes obtain equality and freedom from exploitation by the white bosses.

## Mixed Marriages

The communists encourage mixed social functions where white women dance with negro men and vice versa. It is advocated that there must be complete social equality between the whites and negroes, even to the extent of intermarriage. A number of American negroes have been sent to schools in Russia, indoctrinated by the communists and appointed to membership in the negro department of the national office. So far as is known, a considerable number of negroes employed in northern centers of industry have joined the party, but in the agricultural centers of the South, subversive effort among them has not been very fruitful.

Efforts to communize the foreign-born element in our population has met with greater success. Many of these speak and read English imperfectly, if at all, and are reached by the communists through that part of the foreign-language press which is controlled by them. It is believed that 75 to 90 per cent of the American communist party and their sympathizers are foreign-born.

The communists do not restrict their propaganda to adults alone. They attempt to defeat the Americanization of the children of foreign-born by communist schools throughout the country. In New York City is the national headquarters of the workers school, which maintains branch schools in many cities, and each year a number of young American communists are sent for a post-graduate course in communism to universities in Russia.

## Organize Children

As soon as the "Young Pioneers" complete their training, they are graduated into the organization known as the Young Communist League. Communist children are urged to substitute the red flag for the American flag, and to learn the tactics of street fighting, to heckle the police and share in the struggle for the streets. Summer camps are also maintained for the children, where they are trained in street fighting, red flag saluting, international methods, codes, signals and symbols. Admission of children to these camps is not restricted to those whose parents are communists. An effort is made to draw into the camp children of working people, both white and negroes, who are non-communists, with the hope of making them converts and through them influence other children and their parents. In 1925 there were two pioneer camps for children, and in 1929 the number had increased to twenty.

## Godless Teaching

The communist does not believe in God, and in Russia the penalty for teaching the existence of God to any one under eighteen years of age is imprisonment or death. Teachers in the schools must teach the children atheism or lose their positions. The communist attack on religion is spreading in this country, is an ingrained part of the communist political plan. The Soviet commissar of education speaking of religion recently, said "Christians teach love and compassion, which is contrary to our convictions; down with love of our neighbors. What we preach is a gospel of hate."

A number of communists were summoned before our committee in New York, Seattle, and San Francisco, and many of them declined to take an oath, saying they did not believe in a Supreme Being.

## Few in Number

In 1924 the Communist ticket polled 36,000 votes. This, of course, represents an insignificant percentage of our population, but it must be remembered that the communists neither expect nor plan to gain control by legal political methods. Their activities are carried on for publicity and propaganda purposes only. In Russia, even after twelve years of communist management, only about 1 per cent of the population are members of the communist party.

(Continued on page 127)

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# "Gods Ascending Out of the Earth," or Germany's Neo-Paganism

By Charles D. Alexander, Birkenhead, England

THE witch of Endor had a terrifying vision. "I saw gods ascending out of the earth." No less alarming or portentous is the spectacle of the old Nordic gods, whom civilization and Christendom had fondly thought to be buried and forgotten a millennium ago, arising again out of the earth in the heart of the most cultured nation of Europe. Already in Germany, Wodin and Thor in their modern guise claim a million adult adherents. In view of Europe's sparse population at the time that the Norsemen burned their sacrifices to the gods of the anvil, this must be, substantially, not very much less than the maximum number of effective devotees which paganism ever claimed at any given time in those regions.

Germany's neo-paganism—which, by the way, has only an incidental connection with the rule of the Swastika—is the old Nordic paganism in modern dress. Then, as now, its votaries regarded not the true God, but in his estate honored the God of forces. Wodin and Thor were essentially the patrons of the warrior, and Valhalla was the warrior's reward. The new pagan cult rejects the Christian doctrines of original sin, salvation, resurrection, and the life hereafter, and in their place substitutes a hodge-podge of philosophy, materialism, rationalism, fable, and idealism. All this is bent towards the personification, deification, and worship of force, creating a new morality out of military prowess and courage.

## Christianity a "Danger"

The intellectual leader of the cult is Professor Hauer, ex-missionary and authority on Indian lore. Addressing a mass meeting in Berlin on April 26, 1935, of the "German Faith" movement (the title of this extraordinary cult), he declared: "Christianity has virtue as its ideal, but our ideal is the heroic man. Because Christianity is not the religion of the German people, it cannot claim to be the determining power governing the German people. On the contrary, we regard Christianity as a danger to the unity of the people."

Although the same leader denies that it is any part of the aim of his movement to restore to life the old Teutonic deities, nevertheless the gods are ascending in their old significance, albeit under new names. The "Old Testament morality" is utterly rejected, the Ten Commandments repudiated, and the Sermon on the Mount condemned "because pacifism and meekness are foreign to the German man." The Christian's God is regarded as "unknowable" and must therefore be rejected. To the Germanic faith "everything divine is merely a parable, an allegory, a simile." The name "Ostermond" (Easter month) is being revived in place of "April," and this year, for the first time for a thousand years, large numbers of Germans kept the pagan festival of spring. Easter—Eostre—Ostara—Astarte—Ashtoreth—all have been

considered to apply to the same goddess, in whose name the most unmentionable bestialities and lewdness used to be practiced. Our word "Easter" is a survival of the old festival, imported into Christendom with a new significance.

## Ludendorff the Prophet

On the lower Rhine, the blue Viking flag flew this spring for the first time alongside the flag of the Reich, as a multitude of German youth, trained in the formularies of the new paganism, celebrated with dance, drum, song, and saga, the resurrection of the old gods. Ludendorff, the greatest living soldier, is the prophet of the new movement. Tannenberg pales into insignificance beside the campaign which he is now directing against Christianity. He writes:

"I must reject the Bible from the very bottom of my soul. In the Old Testament stands plain and clear the command of Jehovah that the Jewish race shall achieve world domination, and directions for the rooting out of all non-Jewish peoples. And in the New Testament the fulfillment of these Jewish laws has become an accepted religious goal proclaimed through the mouth of Jesus of Nazareth. The enlightenment which I have given the German people concerning Christianity is perhaps a greater deed than the victory of Tannenberg."

One of his tenets is, "Christianity divides the people at home and restrains the fury of the soldier at the front. Therefore Christianity is Germany's greatest enemy, and must be rooted out if the nation is to fulfill its great mission." Through it all, the serpent hiss, "Ye shall be as gods"—the ensnaring appeal to the pride of man; the exhortation to worship the creature rather than the Creator; man in the place of God, the last state of fallen human society.

## Why Neo-Paganism

Who ploughed and fertilized the field in which the seeds of this age-old abomination have obtained so fearfully rapid and fruitful a hold? To lay the blame at the door of Hitler would be a first-class error. Before Hitler, was Nietzsche, and before Nietzsche, were the new German theologians. The tree of which neo-paganism is the awful fruit, was planted by those German professors of the last century, who, however excellent their personal qualities, became the intellectual instruments of the powers of darkness in loosening a large part of Protestantism from its foundations in an infallible Book, and leaving the tottering edifice to tremble on the insecure sands of skepticism, rationalism, and unbelief. The name of the tree is the vain-glorious one of "higher criticism."

De Wette, the Tübingen school, and the rest of the higher critical cause headed up in Wellhausen, methodically removed the barrier behind which lay pent up the turgid flood of worldly wisdom and materialistic philosophy. Unless they had done their

work, Nietzsche, whose philosophical ravings led him inevitably to the asylum in which he spent the last twelve years of his life, might have lived and died in obscurity, unnoticed and unhonored. Indeed, there might never have been a Nietzsche!

German neo-paganism is the terrible monument which remains to blast the memory of the German higher critics. It is a solemn warning of the inevitable end of the process which begins by casting doubt upon the veracity of God's Word. Higher criticism gave Nietzsche his audience. A Protestant Germany, firmly wedded to the truth of the Bible, would not have heard him, but he entered upon a field which had been laid waste and fallow by those who went before him, and his task was easy.

Nietzsche rebelled against the Christian faith and morals, and turned free-thinker. His ideal of the superman who should stamp upon and crush the weak, makes him the ideal philosopher of the resurgent elements in Europe. But his voice was only heard because the "Christian" theologians who preceded him had only too thoroughly prepared the soil for his mischievous doctrines by taking authority and morality out of the Bible and degrading it to the status of an ancient compilation of legend, saga, and superstition.

## Nietzsche the Evil Genius

It is easy to see why Nietzsche has become the evil genius not only of the political revolt against democracy, but of the neo-pagan apostasy. Sir Oswald Mosley, British fascist, has summarized the Nietzschean view of Christianity as follows:

"He (Nietzsche) said in effect: 'This (Christianity) is the religion of the slave and of the weakling. This is the faith of the people who are in flight from life, who will not face reality, who look for salvation in some dreamy hereafter... derived from a spirit of weakness and of surrender.' In place of this faith he created the conception of the superman, the man who faces difficulty and danger, and goes forward to achieve, to win, and to create, here on earth, a world of his own."

It is easy to see how a philosophy of this sort would appeal to the pride of man. Truly the preaching of the Cross is to them that perish, foolishness, but God will destroy the wisdom of the wise and bring to nothing the understanding of the prudent. When man's pride is prostrated, and he recognizes himself to be the hell-deserving rebel that the Word of God says he is, then the gospel of free forgiveness is revealed to him. These things, says Christ, "are revealed unto babes."

How glorious and wise is our God! His foolishness is wiser than men, and His weakness greater than their strength. Christ was crucified through weakness, but He liveth by the power of God. The sneer of Nietzsche and the neo-pagans happens to be founded upon truth. God does not save supermen. There are not many wise men



after the flesh, not many mighty, and not many noble called to salvation, but God hath chosen the foolish things of the world to confound the wise; and the weak to confound the mighty; and base things of the world, and things which are despised hath God chosen, yea, and things that are not, to bring to nought things that are—and all to the great and glorious end, “that no flesh should glory in his presence.” This is, and always will remain, the direct antithesis of all human philosophy, which fundamentally is based on the concept of man his own saviour. Let others sneer, and characterize it as “an escape mentality,” a “religion for weaklings.” The awakened sinner will rejoice therein, and cry, “Worthy is the Lamb that was slain.”

#### Higher Criticism Did It.

By inevitable courses, the higher criticism leads to rationalism and paganism. It is a broad road which leadeth to destruction, and many there be that go in thereat. The new German theologians began under the guise of candor, liberalism, and “truth-seeking”; by denying the accuracy of the Old Testament and the reliability of the New; Bible morality, the miraculous, and the divine authority were rooted up almost with hilarity. Christ became a great teacher among many other great teachers—one who, along with Zoroaster, Buddha, Confucius, and Mohammed, merely “taught an aspect of truth.” With His deity went the last vestige of superiority which the Bible enjoyed over the heathen classics, and men began to ask themselves why they should be Christians any longer.

Nietzsche plowed with the higher critics’ heifer, and the harvest is now being reaped. Men cannot logically reject the Bible and retain the Christian name. There is no other Christ save the Christ of the Bible, and no other salvation than that which is taught there. To reject a part is to invalidate the whole.

#### The True Believer Need Not Fear

The neo-paganism of Germany need not alarm the believer. It will only add one more to the many errors of fallen humanity, and its doom is already written. It will be blasted with the brightness of Christ’s appearing. It is, however, a fingerpost. The kings of the earth and the rulers of the people have taken counsel together against the Lord and against His Christ, saying, “Let us break their bands asunder and cast away their cords from us.” The Devil knoweth that he hath but a short time, and in these last days he is boldly throwing off his disguises and massing his forces for a frontal attack. In the early days of the Church his method was to paganize Christendom in the name of Christianity—hence the Roman apostasy. Rome ecclesiastical, now totters to her ruin as country after country throws off the yoke of the priest. A new paganism arises. The masses are swayed by rationalism, the love of pleasure, and the worship of man. The error shall wax worse and worse until the dawning of the day. The occupation of the child of God should be to pursue the pathway of witness, separation from the world, and separation unto God. Above all, to watch and pray.

### Doing Without

By Agnes Hamilton, Winona Lake, Ind.

I had a home with comforts there,  
With things I wanted everywhere;  
I took the things, but did not say,  
“The Lord gives blessings day by day”;  
I did not know, nor could I see  
That He had given all to me;  
I thought I’d earned without a doubt,  
The things I could not do without.

Now all is gone, and now I know  
God loves and chastens here below;  
I know He leads me by His love  
To think of homes prepared above;  
He wants to open here my eyes  
To see my mansions in the skies;  
I wish I did not think about  
The things that I must do without.

I do believe, e’en as I should,  
Things work together for our good;  
And sufferings here will not compare  
With glory waiting for us there;  
His everlasting love abounds,  
Our crosses here shall be our crowns;  
And yet it seems I cannot rout  
The thought of things I do without.

My precious Saviour had no bed  
On which to lay His weary head;  
But now is crowned with glory there!  
Sometime I’ll meet Him in the air;  
My mansion I’ll not be denied,  
For I am of His own, His bride.  
For shame, for shame, these thoughts  
I’ll flout  
And be content to do without.

## “When These Things Begin to Come to Pass”

By Rev. Louis Richard Patmont, Berkeley, Calif.

**E**ARNEST Christians around the world are convinced that the prophetic clock has again commenced to tick. Different schools of interpretation agree that the signs of the times, which have been observed in recent world events, can have only one meaning, namely, that we have reached the place in the world’s history concerning which Christ said, “When these things begin to come to pass, then look up, and lift up your heads; because your redemption draweth nigh” (Luke 21:28).

#### The “Sure Word of Prophecy”

In these days of perplexity and disaster, Christians must hold fast to the “sure word of prophecy” which predicts all historic developments of both the present and the future. No one has a right to interpret statements of events which have been predicted by the Holy Spirit, in a way which will suit his own fancy or any given prophetic school, and to explain the eschatological symbols and visions of the book of Daniel and the Apocalypse to suit denominational teachings. God has promised a special blessing to the reader and to the hearer of the book of the Revelation, and offers His own wisdom and understanding to the earnest student of the prophetic word.

The frequently advanced objection that

the study of prophecy always becomes an obsession which completely monopolizes the time and attention of those who take it up, and the contention that such a study often leads God’s people to indifference toward evangelism and Christian service, contradict the statement in God’s Word in regard to the matter. “He that hath this hope in him purifieth himself even as he is pure.” Contemplation of our Lord’s literal, personal, and premillennial return always is followed by spiritual revival. Christ is the *summum bonum* to all saints who have made ready for the next great event which concerns them, namely, the Rapture of the Church, the Bride of Christ, and marriage supper of the Lamb. True saints are giving heed to the admonition of their divine Lord to “work” because “the night is coming when no man can work.” The fact that fanatics of the past have seized upon the opportunity which presented itself in times of spiritual awakenings to advance their own pet theories, need not confuse us. There never was a work of the Holy Spirit of Truth which has not been imitated by the evil spirits of error. The Devil is a great imitator.

#### Preaching in Poland

On his recent world tour, the writer spent three weeks in the Republic of Poland.

Part of the time he traveled along the borders of the Soviet Union. The Polish government graciously granted permission to speak in the principal cities. In the swampy provinces of Polesia and Volhyn, the meetings were crowded with eager souls; many of them Russian refugees, who had just fled from the “worker’s paradise.” Some of them had been reduced to utter poverty through impossible working and living conditions, imposed upon them by their despotic communist masters. After their property, including even their personal belongings, were taken away from them, they were arrested and doomed to serfdom in bolshevik prison camps. The stories of hardships which they had to endure while thus enslaved, are almost unbelievable, but their frost-bitten hands and feet testified to the grim truth of their tragic experiences. They made their escape from Soviet territory by crawling for miles on their hands and knees before reaching the Polish side.

#### Christian Refugees in Europe

The problem of Christian Soviet refugees in Europe and Asia is becoming more perplexing from day to day. The Baltic republics have already closed their frontiers to these unfortunates. Reports are to the effect that Latvia has ordered its border guards to shoot down all who try to cross

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the frontier without passports. When turned back, these unhappy people face immediate execution by their bolshevik tormentors. Only Poland and China still permit them to cross their borders, but refuse to issue passports and the rights of residence to them, unless they pay enormous sums for this privilege. In Poland they are not permitted to obtain employment, while in China they may get only the type of work which is refused by the lowest coolies. Hundreds of thousands of these refugees are doomed to vagrancy and slow starvation. The Polish Evangelical Union\* and a few other missionary organizations are doing what they can to alleviate the sufferings of these innocent victims of the communist regime, but their efforts are trivial in comparison to the great need for immediate relief.

Even in "enlightened France" the number of Russian refugees, which are now held in prisons, has exceeded the four thousand mark. Many thousands more have been ordered to leave the country. When they try to comply with the deportation orders, they are refused on every frontier. Since the recent accord of France with the Soviet Union, their deportation to Soviet Russia has become a nightmare to thousands of families. While Germany still tolerates white Russian religious and political refugees, their presence is aggravating the German unemployed. No one knows what Hitler will do in this matter in the future. The League of Nations, which at this writing is presided over by Maxim Litvinoff, alias Count Harrison, Finkelstein and Walach, Soviet foreign minister and ex-bank robbers' fence, does not hold out much hope for a solution of the Russian diaspora.

#### False Christs and False Prophets

The appearance of false christs and false prophets as well as Satan himself in the disguise of "an angel of light" and a "minister of righteousness," are some of the surest signs of the end time. It is therefore not surprising to learn that many thousands of homeless Russians who are wandering about from place to place in Poland and northern China, should become converts to numerous false christs, who have made their appearance among them, and who, like the infamous "Father Divine" of New

\*Targowa 82, Warsaw, Poland.

York, seem to be able to supply the temporal needs of their followers.

Four years ago the writer wrote about a man called Starosta who has many followers among the Russians of Siberia and Soviet-domineered Mongolia, who acknowledged him as the returned Christ because he is supposed to have the power to perform miracles. "Ama-Tu," a person known in private life as Dr. Dickinson, a California physician; Peter Virigin, the false Christ of the Canadian Dukhobors; Daddy Grace, the Brazilian mulatto, who now lives in Newport News, Va., and who has been acknowledged "Christ" by thousands of his benighted negro followers, as well as a German refugee who now lives in Latvia where he succeeded in organizing a religious cult, the adherents of which know him only as "Jesus Christ of the Secret Chambers," are well known figures.

More recently another false christ cult has come into existence in Poland. This group of religious perverts is led by a man named Andrejoff. He calls himself the "Alpha and Omega." His twelve "apostles" wear long hair and walk about from village to village proclaiming "the kingdom of God." Their method of attracting attention is to strip themselves of all clothing and preach from the housetops and chimneys. The fact that the Polish government frequently arrests them, does not hinder the spreading of their pernicious doctrines among the simple Russian and Polish peasantry.

#### John Muraszko of Kostow

The most notorious false prophet of Europe is perhaps one John Muraszko, of Kostow, Poland. This man formerly lived in America, where he attended a Pentecostal Bible school. After the World War he returned to his native Polesia, a province which formerly belonged to Russia, where he engaged in missionary work. Soon he insisted that he had "a revelation" which convinced him that "the new age of Zion is already here; that sin is no more, and that the saints already live in the glorified state." He became known as another "Rasputin," advocate of a new world order with free love, and "plenty in the midst of poverty."

He gradually "materialized" a strange consciousness of power which caused him to perform "miracles" and to set himself

up as the head of a new occult. Soon he called "twelve apostles." A "mother of Zion," the wife of another man, became not only a "prophetess," but also the illicit mate of the new "lord and master." The husband of this depraved woman was given two "pure virgins" as a reward for his willingness to accommodate this false messiah, by giving up the "mother of Zion." The "saints of Zion" then established a sort of communism which promises food, raiment, and shelter to anyone who will become a follower of Muraszko and his bearded twelve apostles.

#### Moral Lines Discarded

Since "sin no more exists," moral lines and restrictions need not be observed. The blood of the so-called "mother of Zion" provides "atonement and healing" for the "saints." They observe strange rituals and speak and sing in "the unknown tongue." Muraszko's mistress has "visions" and "revelations" which furnish "guidance" for the followers of the "great high priest" of the cult.

In 1934 the Polish state police arrested Muraszko for mutilating the body of Olga Kircysuk, his "mother of Zion," by inflicting seven razor wounds upon her body from which he extracted the blood which is being used for "sacramental purposes." Muraszko could not be prosecuted, however, because the woman insisted that the operation was performed in accordance with her wishes. She claimed that because of it she became a holy person "sealed with seven seals." Muraszko's influence is so strong in Polesia and Volhyn, two provinces on the borders of the Soviet Union, that the Polish government is powerless in its efforts to stamp out this diabolical movement.

#### The Day Is upon Us

The twenty-fourth chapter of Matthew contains three warnings against false christs and false prophets. This sign of Christ's imminent return is followed by the multiplication of iniquity and the waxing cold of the love of believers. This day is upon us. Let Christians make ready for the return of the true Bridegroom of the Church. Signs of the times are all about us. No man "knoweth the day nor hour" of the Lord's return, but concerning "the times and seasons," we are not to be in ignorance.

## Diagnosing the Times

By Rev. H. Ellis Lininger, Th.D., St. Louis, Mo.

*When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.—Isaiah 59:19*

I  
THERE is a flood of oppression in the world today. Many are conscious of it who do not know what it is or whence it comes. Many would try to deny the existence of it, while others would think little of its influence even if they did take knowledge of its presence. But that there is such an oppression upon the world, we have but to try

aggressive Christian work in order to find out. In a sense, men are ready and hearts are tender, but there are unseen though not unobserved forces that hold men back from accepting Christ. Satan has so slyly done his work, so that men are deceived and held under his mighty grasp, unconscious of it.

There is a flood of unbelief rampant in the world. Its blight is seen in the leadership of the Church. There is a materialis-

tic philosophy in the heart of much of the teaching received by the youth of the land. It can lead but to one goal and along but one path. When men read God out of the universe and substitute a natural science, we can expect nothing short of unbelief. What materialism has done for philosophy, and naturalism has done for science, Modernism has done for religion. And the one inevitable result is that men are in

doubt and ask the question again and again, "What is truth?"

There is a *flood of apostasy* in the churches. The apostasy has reached whole denominations. Some churches are wholly liberal, while others are wholly true to the doctrines of the body of which it is a member, and still others are hopelessly divided on these questions. The result is seen in the effect on the missionary program of the Church. Aggressive evangelism in the missionary work of whole denominations has receded to a place of doubtfulness as to the future.

There is a *flood of crime* sweeping the world. It is no respecter of class, race, religion, or position. The compromises with lawlessness, with the law and order of society, and God's eternal decrees have brought it on. The characters of the crime world have not sprung up over night.

## II

Coming close to the individual in the diagnosis, we see a spiritual paralysis among believers in general. Prayer meetings are not a vital force any more. The home life has been so changed that little or no time is given to religious teaching or training. The family altar is a rare thing in the modern home. Worry has taken the place of faith in many lives. Jesus said, "Seek ye first the kingdom of God," but men who profess to believe Him seek most everything else first. To trust Him and His word is to lay aside doubt and unbelief

and lean upon Him. Because of this neglect and unbelief, many believers are impotent before the forces of Satan. We stand helpless in a time when God would have us go forward in His great name. What a spectacle we present to the world, and how feeble the testimony we offer for a virile faith in a triumphant Saviour!

Acknowledging that these things exist, many solutions have been and are being tried. Reform has been substituted for regeneration and has been found wanting. Sin cannot be reformed. The sinner cannot be made righteous instant. It takes more than a law against his sin to make him measure up to the demands of the Lord. The heart of man being what God says it is, and what man knows it to be, there is no hope of its approach to righteousness unless it is made anew. Only the Holy Spirit can do this.

The diluting and the deleting of the gospel has resulted in the lowering of standards to a place where little more than moral life is demanded. To remove everything that is distasteful to a few with the hope of winning them to such a gospel, is never conducive of that which produces men of power. Such practices have not made a ripple in the conquest of holy living and the salvation of souls.

One would think the whole program of the Church was summed up in bettering certain social conditions and turning the preaching of the gospel into an appeal to better living without the sin taken out.

Christian work for the lost is rare in many churches and communities. "How can they hear without a preacher? and how shall they preach except they be sent?"

## III

The need is for a return to the things of the Word of God. The Church and the world have tried every manner of cure for the ailments of the sin-sick world, and they all fail, for they fall far short of the God-ordained standards that He has set.

There is hope only in revival. God may not bring it about before the Rapture, but it is not within the province of the believer to say what God may do or not do, but to trust and look up. Therefore, the call to the people of God is plain. Pray, plan, trust, and plead for revival. The psalmist says: "Though I walk in the midst of trouble, thou wilt revive me" (Ps. 138:7).

The unforgiving spirit hinders the flow of the Spirit and the blessing of God. There is nothing that so checks the flow of the grace of God as the petty things that stand between Christians. Harsh and unkind criticism of each other in the hour of need is a hindrance. Also frivolous living on the part of the believer makes his testimony a limited force for righteousness.

With the need and the conditions before us, are we ready for the advance into the enemy's country and the conquest for the Lord?

# Stirring Times

By Rev. Henry E. Anderson, B.D., Farnham, Surrey, England

IN THE book of Ezra we learn many lessons concerning God's providential guidance. Israel was in captivity, but God raised up Cyrus, king of Persia, in fulfillment of prophecy (Isa. 44:28), to be their deliverer. The set time had arrived when they should be restored to their land as God had promised. In connection with this return there were three periods: (1) Restoration, (2) Reconstruction, and (3) Reformation.

## A King Was Stirred

How simple are the opening words of the first chapter, "The Lord stirred up the spirit of Cyrus, king of Persia." The set time had come and a king was stirred. The hearts of kings are in God's hands. It is a great experience when such a stirring takes place. We all need it. We need stirring from our spiritual lethargy and moral sleep. Churches need such stirring. The modern church is all too prone to settle down to a deadly self-satisfaction, which is often followed by the sleep of death.

Nations need stirring. England, exalted to heaven with privileges, appears to be rapidly forgetting God. We reject His Word or with daring effrontery criticize it. The spiritual senses of the people are being dulled by the narcotic of pleasure. We desecrate His Sabbath and disregard His rightful claims. Yes, England needs stirring,

as also does America, where the gospel has been preached so faithfully and for so long. The world itself needs stirring.

Cyrus the king was stirred through the Word of God, for he said, "The God of heaven . . . hath charged me to build him a house in Jerusalem" (v.2). Perhaps Daniel, a captive in Babylon, had shown the king the prophecy of Isaiah. At any rate, it is clear that the king had been stirred by the Word of God, which after all is the usual way God stirs a man. If ever God stirs our hearts and fans the flame of faith, let us be careful that we do not damp it out. Paul said to Timothy, "Stir up the gift that is in thee." Paul knew perfectly well that a man needs to keep alive the fire of faith through prayer and consecrated service. The stirring comes to individuals as to churches. Let us not miss our chance and allow the fire to die down.

Yes, Cyrus was stirred. He was stirred to large-heartedness and generosity. There was nothing niggardly about him, for having granted permission for the people to return, he not only helped them at every point, but loaded them with gifts for the Temple.

## God's People Were Stirred

We read that the leaders, priests, Levites, and the people were stirred to go, to build and to give (Ezra 1:5). It was a mighty

stirring, and resulted in about fifty thousand people returning to Jerusalem under the leadership of Zerubbabel.

It is very interesting to note how the work of reconstruction began. "The people gathered themselves together as one man" (Ezra 3:1). "And they builded the altar of the God of Israel" (v.2). It is such a simple statement that there is danger of overlooking it.

"They set the altar upon its base" (v.3). This was fundamentally the correct thing to do. They did not begin with the walls of the city, or even lay the foundations of the Temple, but they set up the altar. The work of atonement must always come first. The atonement is always found at the heart of any really live spiritual movement. In these days when people talk so much of the need of revival, it must be remembered that no revival will ever come unless there is a definite return in the simplicity of faith to the Cross.

People are in danger of trying to organize revivals, and there have been some lamentable failures in this direction. The Church must return to the Cross; not merely to sing hymns about it, but to believe in it. Only at the Cross do we get right views of sin, only there can the need for salvation be fully understood. Calvary stands between sin and salvation. So the brazen altar, pointing forward to the Cross, was the first thing upon which an Israel-



ite looked when he entered the Tabernacle.

The altar must always stand first. Reconciliation, the altar; stability, the foundations; progress, the walls—that is the moral order for all reconstruction work. So here, they offered burnt offerings (v.3); they kept the feast (v.4); they offered free-will offerings; they laid the foundations of the Temple (v.10).

They sang (v.11), they shouted (v.12), and they wept for joy. It is a tremendous thing when men are swept by profound religious emotion, which should be distinguished from transitory sentiment. We are apt to reserve our emotion for the football field or the theatre. The trouble is that most people today have so little real religion that they have nothing to shout about.

### The Adversaries Were Stirred

Perhaps the adversaries of Israel heard the shouting. At any rate they heard of Israel's enterprise, and they were aroused. It is a splendid thing to stir up adversaries. We can be thankful when people are angry with God's faithful preachers. It probably shows that something has gone home. A faithful presentation of the truth is bound to arouse the enemy. Paul spoke of a great door and effectual being opened unto him, but he also added, "and there are many adversaries" (1 Cor. 16:9).

Israel's adversaries were peculiarly subtle. They said, "Let us build with you" (Ezra 4:2). They said in fact what thousands of unconverted men are saying today. It is the same old cry coming from unregenerate people, worldlings, and modernists, "Let us build with you." And unfortunately they often seize the tools, and the plans of God Almighty, the Divine Architect, are lightly thrown to one side while they follow their own worldly schemes and methods. In the modern cry for church union we seem to hear the words, "Let us build with you."

Israel rejected such help and rightly so. Their neighbors were spiritually unfit for the work, and when their help was refused, they weakened the hands of the people of Judah, which showed they had no real interest in God's work. All they wanted was power and position. When will the Church of God learn this simple lesson and fulfill her mission? Let her refuse the help of the world and place implicit trust in Jehovah.

### Ezra Was Stirred

The real story of Ezra begins in chapter 7. We read that Ezra was a ready scribe (v.6), and that he set his heart to seek the law of the Lord (v.10). That was the beginning of another period of revival. Our work is to search the Scriptures, to believe them, not to criticize them. It is said that Ezra was probably the writer of Psalm 119. If that is so, it is easy to see what great reverence he had for God's holy Word. Through a study of the law Ezra came, no doubt, to understand God's immediate purpose for Israel, and he saw that God was calling him to lead another portion of the nation of Israel back to Jerusalem.

First, he proclaimed a fast at the river Ahava (Ezra 8:21), in order to seek of God a straight way. In verse 22 we see how greatly his faith had developed. That faith, however, now seems to be tested. It was no light task to take thousands of people, many of them women and children, right across a desert, on a journey of perhaps five months. It was not only a long journey, but a very dangerous one. Of course the king would no doubt have granted a convoy of soldiers, but Ezra had told the king that "the hand of our God is upon all them that seek him for good." Was it really true? Could God really be relied upon to protect? Such were the questions Ezra was obliged to face. His faith triumphed. He put the temptation to seek a convoy of soldiers on one side and decided to trust in God alone.

In these days God allows such tests of faith for us. We well remember in China, some of our friends connected with the Christian and Missionary Alliance passing through such an experience. A missionary and his wife were at an inland station and were obliged to return to their base. The

country, however, was greatly disturbed. There were robbers on all the roads, and pirates practically controlled the rivers. The missionaries were faced with the same problem that confronted Ezra. Should they seek a convoy of soldiers from the Chinese magistrates? Such protection would not of course be refused. But they had so often preached about trust in God. Were they themselves to lean on the arm of flesh? They called the little band of Christians to prayer and spread the matter before God. After prayer they decided that in this particular instance they were to go trusting in God alone for protection. There was some difficulty in getting a boat to take them down the river, for there was much dread of pirates. All the boat people said, "We cannot go without soldiers." Our friends said, "We have no need of the soldiers, for we have asked the heavenly Father to protect us." At last they found a boat willing to take them.

God was true to His promises. They arrived at the base after a most comfortable and speedy journey. But what happened? The Chinese were greatly impressed, for the boat before this had been attacked, as also the one that followed. The Chinese said, "What a wonderful God yours is! What power He has to protect! We should like to believe in a God like that." So the story of Ezra was re-enacted and the Chinese were taught the lesson of simple trust in the living God.

The long and dangerous journey was over and Ezra and his followers are safely in Jerusalem. But Ezra finds himself faced with a more terrible enemy than bands of robbers. There was the old enemy of idolatry and all the abominations connected with it. Mixed marriages had taken place, and the line of demarcation between God's people and the heathen had broken down.

Ezra, like Daniel, humiliated himself before God and confessed the sin of the people (Ezra 10). Thus a period of reformation and revival was introduced and the nation led back to God in repentance, and the land was cleansed from its sin.

In this book, therefore, we are reminded of the necessity of separation from sin; we are warned against trusting in the arm of the flesh; and in the life of Ezra himself, we have the example of one who was loyal to God, obedient to His Word, and ever jealous for His honor and glory.

### Abundance

By Olive Lair Smith, Alliance, Ohio

If we have meat  
And drink,  
Shelter, and the power  
To think,  
God, friends, and work,  
And health,  
Let us be thankful for  
Abounding wealth.

## God Is Still on the Throne

By Rev. Milton D. Arnold, Binghamton, N. Y.

IN THE light of world events many are wondering if God is still on the throne? If He does still have the world situation under His power? The question is raised everywhere, "Is there a God, and if so, why does He not do something to remedy the terrible conditions in the world?" Atheism, Modernism and communism are sweeping over the world like a flood, with their messages of doubt.

We are not surprised that people are

cast into despair and pessimism, for these isms have no ray of hope in their message. The modernist begins by telling us that we cannot accept the Bible as the inspired Word of God; that Jesus Christ is not the virgin-born Son of God; that the shed blood of Christ upon the cross has no value; that we worship a dead Christ and not a risen, glorified Saviour.

The atheist goes a step further and is really more consistent, for he throws every-

thing overboard and says there is no God, no Christ, no salvation, and therefore no hope.

Then communism, the fruit of Modernism and atheism, comes along and goes the limit in its active hate of everything pertaining to God, Christ, and the Church. The aim of the communist is to wipe out every trace of anything spiritual, even if it must be done by force. Hence the suffering and death of Christians in Russia, and the

beheading of Mr. and Mrs. Stam in China. This is where Modernism finally leads—open rebellion against God and His servants. The program of this God-denying world is that God must be dethroned. We have those who would tear God from His throne and put lust and passion in His place.

Is God still on the throne in the affairs of nations? We tremble each time we take up the daily paper lest we shall discover that war has broken out again and that all Europe is in the midst of another major conflict. The Russian and Japanese situation is just as serious; anything can happen over night. And yet political leaders, church leaders, civic leaders have been crying peace, peace, for the last twenty years; but we are no nearer to world peace in spite of all the resolutions that have been passed. Why cannot war be stopped? Why does not God stop it? It is not because God has lost any of His divine power. It is because men and nations have refused to enthrone God in their hearts and lives. And as long as there is sin, and envy, and jealousy in the hearts of men, there will be wars and rumors of wars, just as our blessed Lord prophesied when He was here.

Men and nations have rejected God, and have gone on in their own blind way, and therefore God cannot bless them. God is waiting to see just how far men will go in their rebellion against His love; He has not for a minute or a second lost control of the situation in the world. He still sits on the throne of the universe.

The Second Psalm gives us the whole picture. The psalmist says, "Why do the

heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." This describes perfectly the world situation today. Men trying to break loose from God and His authority.

But the writer goes on to say, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." How foolish it is for men to try to fight God! There's a day of awful judgment coming to this world, there is a day coming when God will pour out His wrath against all sin and ungodliness. Truly, He shall break them with a rod of iron, and dash them in pieces like a potters vessel."

God's holiness demands that all sin and unrighteousness must be judged. And we know that in the end all the forces of evil will be destroyed, with the brightness of the coming of our Lord and Saviour Jesus Christ. Yes, God is still on the throne and there is coming a glad day when He shall set His Beloved Son upon the throne of David in the city of Jerusalem, to rule and reign over the whole earth. Then sin and crime will be put away, and then the blessing of world-wide peace will be enjoyed.

Only for the mercy and longsuffering of God, He would have spoken in judgment long ago. He still holds open the door of salvation, patiently waiting, for He is not willing that any should perish. The closing verse of the Second Psalm reads, "Kiss

the Son, lest he be angry." It is the kiss of reconciliation made possible by the work of Christ upon the Cross. If we are reconciled through the blood of the Cross we need not fear that the anger of God will descend upon us. Christ has paid the penalty of our judgment. And before that great and terrible day comes to the world, Christ will come in the air to catch away His Church so that they may escape the judgment on the world and be forever with Him in glory.

Praise God! He is still on His throne. God has a program for this age and He is carrying it out even to the minutest detail. Fear not the threats of godless men, the true Church of Christ can never be destroyed. Did not our Lord say that "the gates of hell should not prevail against it"? Look up, and rejoice, for the day of our salvation draweth nigh. God cannot be defeated. In the words of Martin Luther's great hymn,

A mighty fortress is our God,  
A bulwark never failing:  
Our helper He, amid the flood  
Of mortal ills prevailing.  
For still our ancient foe  
Doth seek to work us woe;  
His craft and power are great,  
And, armed with cruel hate,  
On earth is not his equal.

"And though this world, with devils filled,  
Should threaten to undo us,  
We will not fear, for God hath willed  
His truth to triumph through us.  
The prince of darkness grim—  
We tremble not for him;  
His rage we can endure,  
For lo, his doom is sure,  
One little word shall fell him."

## Spiritual Recovery First

By Oliver E. Williams, Pittsburgh, Pa.

THE American political slogan is the word, "Recovery"! And politicians are advancing their theories mostly born of selfish ambition, to hasten the recovery of prosperity—economic prosperity. The Russian theory is that it can be accomplished by the abolishment of capitalism and the establishment of socialism. It leaves God out. The theory of fascism is that of the abolishment of democracy, and the establishment of the corporate state. It leaves God out. The theory of the New Deal seems to be that of reform—reform capitalism, reform democracy, reform business. It leaves God out.

If recovery were humanly possible without God, one of these experiments ought to have been successful by this time, after all these years of depression and experimentation. All will agree, except those drunk of personal ambition, that we are further from recovery now than ever before, and our case is becoming more hopeless every day.

Everything else having failed, why not try God? Both history and the Bible de-

clare that spiritual recovery must precede temporal prosperity. There can be no economic recovery until there is a spiritual recovery, no business revival until there is a religious revival. Politicians, economists, journalists, statesmen, are each advancing their reasons for the present lamentable conditions. No two agree as to the cause of the distress of nations, and if the cause is not found, who knows that the treatment will remedy the ills?

If there is a God and the Bible is a revelation from Him, then the cause lies deeper than anything suggested by the brain trusters or like leaders of the nations. The Book says, "Blessed is the nation whose God is the Lord." The "cause" then lies in the fact that God has been left out. Again, the Book says, "The wicked shall be turned into hell with all the nations that forget God." The nations of the earth have forgotten God, and are even now in an economic, social, moral, and political hell. Whether men believe in hell or not, we are even now having a taste of it. What is wrong is terribly wrong. We have left God out. Deep beneath all social, industrial, and political causes lies the real cause for the world's present plight. It is spiritual. And of course back of the world's spiritual bankruptcy stands Satan. We are told

by the Book that he was responsible for a rebellion in heaven many centuries ago\*, and drew a third part of the angels into his scheme, and threw heaven into a state of chaos. He then became the god of this world, and is the inspirer of hate, suspicion, violence, crime, unrest, war, murder and death.

The Church is mighty and invincible only in proportion to her spiritual power (Acts 1:8). Had her ministers been true to New Testament teaching, and appropriated to themselves Pentecostal power, the Church would not have sunk into her present state of spiritual poverty and weakness. She now finds herself impotent and helpless as she faces the needs of a suffering world. She is well organized, educated, refined, rich, highly respectable, but lacks vital spiritual life. She is a well dressed corpse, all but damned with pride.

The road to spiritual recovery is easily found for those who are looking for it, and the trail to a new Pentecost is clearly blazed for all who earnestly desire to travel it. The "upper room" can be rediscovered and its spiritual resources tapped by all who are willing to pay the price. This road

(Continued on page 134)

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\*We think our brother is a little ahead of time in his application of these words in Revelation 12. Satan and his angels have not yet been cast out in our opinion, but that does not hinder his being "the god of this world" and the "inspirer" of the things named.—Editors.



# Wanted—Men and Women of Vision

By Christine Kerr Peirce, San Jose, Calif.

**R**ELIGIOUSLY we are facing a crisis that is growing in its demand for action. Instead of the depression driving people to God, there has developed an indifference which has not characterized previous periods of distress when men have turned to God for help. The great mass of our population never darkens a church door. Of the children of our land, between eighteen and twenty million have never been in Sunday School, and since many of our homes have discarded the Bible and have no Christian background, there is rising a generation of pagans who are fast becoming criminals.

## What Shall We Do about It?

Our modern methods are wearing out. That which a few years ago attracted crowds, attracts them no more. We have worn out every spectacular appeal, and while a few are reached here and there, yet the truth stares us in the face that nowhere are we doing more than scratching the surface, in comparison with the great number of unchurched and unsaved that should be reached.

What is the need of the hour? More spectacular methods? More organization? More churches? No! The need is men and women of vision!

There is a difference between being visionary and having vision. The visionary lives in his ideals and dreams of what the world ought to be. But the man of vision looks upon the things that are not seen, and then through sacrifice and labor proceeds to bring these things and ideals into actuality.

Isaiah was a man of vision, but he saw first of all, "the Lord high and lifted up." Before we can see anything for God, we must see God Himself. Sometimes it takes a cloud to bring the vision. The cloud of sorrow, of loss, of pain, settles down over our lives, and that cloud becomes the mountain top of transfiguration, and after it is lifted we see "no man save Jesus only." To have such a vision of God is to have the true perspective of one's self, and through this perspective we learn the meaning of the inspired paradox, "When I am weak, then am I strong."

## A Vision of Others

One Christmas, General Booth wished to send a message of inspiration to every leader of his army, from Alaska to Australia. To curtail expense and yet express a great deal he found the right word and sent it—others.

A true vision of the lost world will prostrate us with a burden of intercession. "Is it time for you to dwell in your ceiled houses, and this house lie waste?" Is it time for us to be so concerned in building up our own denomination or local church, when the multitudes are lying waste in sin and will not enter our doors of worship? Does not the great commission say, "Go

ye," and in the parable of the great supper are not the words given in command, "Go out first and compel them to come in"? What of the millions of children filling our land and becoming the fertile ground for the sowing of the seeds of communism, who will not enter our Sunday Schools because of lack of parental influence being brought to bear upon them? Shall we let them be ravished by the wolves of communism and atheism and sin? Jesus said to Peter, "Lovest thou me?" "Feed my lambs." Dr. R. A. Torrey made the statement that no revival is what it ought to

conditions. Let every pastor wait upon God and be guided by Him for His plan for the particular locality in which he is placed. It may be the planting of Sunday Schools in the homes of your members. A naval officer has recently made the statement, that "the army and navy cannot save the country; only Sunday Schools planted as thickly as school houses can save America." Give your people the vision. Baptize it in prayer until every member of the Body of Christ endued with the power of God, will go forth as a witness of Christ to the unchurched homes of your city, sowing the precious seed of the Word of God which will inevitably bring forth the harvest.

In a certain city where every spectacular method had failed, a group of loyal workers, consecrated to the vision of personal evangelism, started out to contact the unsaved. They took hold, first, of the "latch-string" of the home, the children, and in eight weeks more than three hundred were enrolled in eighteen community Sunday Schools, held in the homes of these individual members. Most of these children had never been in Sunday School before, and their eagerness and hunger stirred the hearts of these Christians to the depths. In their own lives it brought a passion for souls they had never known before. After three months the results in the home began to be apparent. Parents began buying Bibles, reading the stories to the children. They began attending the public services, accepting Christ, while others were led to definite conversions in their own homes.

"Have your eyes caught the vision,  
Has your heart felt the thrill?  
To the call of the Master  
Do you answer, 'I will'?  
For the conflict of the ages  
Taught by prophets and by sages  
In its fury is upon us,  
Is upon us today!"

## Gifts of Life

By W. J. Williamson, Racine, Wis.

Let all God's own, both great and small,  
Give thanks to Him who loves us all.  
We thank Him for the purple dawn,  
For every blessing new each morn;  
We thank Him for the noonday bright,  
For eventide, for stars at night.

We thank Him for our eyes to see  
The sky, the plains, the restless sea;  
For listening ears that we may hear  
All nature's music bringing cheer;  
For strength He gives from day to day,  
To meet our trials on life's way.

We thank our Lord for daily bread,  
And for a place to rest our head.  
For home, sweet home, we thank our Lord,  
And for life's greatest book, His Word.  
For mind, for intellect, and health,  
For all His gifts, much more than wealth.

But more than all, for this we praise,  
For this our adoration raise,  
The gift of gifts, His own dear Son,  
Who saved our souls by sin undone.

be if a good deal of attention is not given to children. Children are the latch-strings to the home, "For a little child shall lead them."

And here we begin to enter upon the vision of our individual responsibility. "It is not on my body" is the Chinese way of expressing, "That it is not my responsibility." But it is our responsibility. Not the pastor's, the preacher's, the evangelist's, but every individual member of the Body of Christ has been called to the service of witnessing. The backslidden, apathetic, lethargic condition of the pew today is due largely to the fact that this work has been left in the hands of the pulpit.

## And Now for the Solution

Has God been caught unawares? Has He made no provision against this day of apostasy?

God has a plan to meet the present world

## CONGRESSMAN BACHMAN ON COMMUNISM IN AMERICA

(Continued from page 120)

All efforts of the communists are directed solely toward one end—the establishment of a workers Soviet government in the United States. The policy in pursuance of this aim is to cause strikes and class hatred wherever possible. All, of course, with the end that when labor becomes sufficiently discontented, they will rise and seize control of the government. In the pamphlet, "The State and Revolution," by Nicholas Lenin, April issue, 1924, is the following: "The struggle of the proletariat is not merely a struggle against capitalistic class to control the state. The essence of a proletarian revolution is the destruction of the organized state by the proletariat. Until the entire state organization is destroyed the struggle will not end. That is its aim."

# Plain Talk from a Preacher



**T**HE *Jewish Transcript* prints without comment this interesting letter from a Baptist minister, which is printed in full, despite its length, because of the interest it will have for Jewish readers as a revelation of a Christian minister's reactions.

Mr. Herman A. Horowitz  
Editor, *The Jewish Transcript*  
Seattle, Wash.

Dear Mr. Horowitz:

May I, a Christian minister, reply to "Plain Talk" by Al Segal, in your issue of February 8 in which he makes it appear that the Moody Bible Institute sent him a pamphlet assuring him that he is all right, except that he is not a Christian. Then, after an imaginary acceptance of Christianity he sarcastically misrepresents his reception by the Moody Institute, and pumping himself up on a pedestal high above all others, he crows from the top of the pile.

Having been a student of the Moody Bible Institute four years, I believe I know in some small degree at least, what that institute stands for in regard to the Jews. There was a time in my life, up till I was twenty-four, that I did not love the Jew. Some way I looked on him as a person who would sell his goods for half the price he first asked for them, and if I could "Jew him down" and get a good bargain out of him, then I felt fine.

But when I repented of my sins and turned to God and received Jesus Christ as my Saviour, I found that my heart was turned to love the Jews, as is the case with all real Christians. When I came to the Moody Bible Institute I found that same love for the Jews there also, and it was expressing itself in seeking to turn the Jew back to his own God, from whom he has backslidden, and for which act he has been scattered to the ends of the earth.

If it were not for the true Christian people in this country who love the Jews, and who have taken up their cause against the K. K. K. and the Silver Shirts and other organized persecution of the Jews, then Mr. Segal's talk would not be quite so plain. He would likely be packing his grip, and seeking a place to hide.

After his imagined acceptance of Christianity, Mr. Segal asks: "Shall I, the Christian, attempt to tear the scroll from his, the Jew's, arms and place the cross into his hands instead?" I should like to ask Mr. Segal if he thinks it a crime to throw a life saver to a drowning man who is frantically clinging to an iron bar which cannot save him? The Law is all right if one can keep it. But where is the man who has ever kept it?

Can Mr. Segal truthfully say he has never broken that Law? Will he take a peep into that scroll which he holds in his arms? Here it is: Deuteronomy 27:26, Old Testament: "Cursed is he that shall not confirm all the words of this

law to do them; and all the people shall say, Amen."

Now, Brother Segal, once you have broken one point of that law, you are *cursed*, according to the scroll itself. What have you, my friend, to offer to your poor fellow Jew who stands condemned before that Law of God? You do not believe that a bunch of flowers or the neck of a white rooster can redeem a person from the curse of the Law. You have no good news to offer him, and you have none for yourself.

Is it wrong then in your eyes, if we Christians, both Jew and Gentile, who have found God's Lamb—the Christ of God, and have been redeemed by Him—if we tell the good news to our fellows who stand condemned as we did?

It is written in that same scroll, "He that is hanged is cursed of God." So when Saul of Tarsus was saved by the Jesus he had been persecuting, he wrote, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13).

Christ is the only man who has ever kept that law, and He is the only one who can redeem us from it, and that by being made a curse for us.

Mr. Segal says again, "My friends, I raise my hands in pledge of this: I shall be a Christian. To me that means, primarily, to be a gentleman, and to be a gentleman means to look with friendly tolerance on the opinions and faiths of others."

Suppose, Brother Segal, that we take a trip to Egypt. We are now standing in the land of Goshen, and Moses announces: "This night the Lord will visit Egypt. Kill your lamb and strike the blood on the two doorposts, and on the upper doorpost. For God hath said, 'I will pass through the land of Egypt this night, and will smite the first born in the land of Egypt; I am the Lord. And the blood shall be to you for a token upon the houses where ye are, and when I see the blood, I will pass over you.'"

## Make Me Content

By Mary Jemison, Talladega, Ala.

Dear Lord, make me content.  
Grant that the day, whatever it may bring,  
Be welcome—holding what Thy love hath sent—  
If sweet or bitter, still a precious thing;  
With all Thou sendest me, make me content.

Make me content to do the little things,  
Show me the cup of water I may give;  
Nor ask the joy that approbation brings,  
If I but do Thy will each hour I live;  
Dear Lord, make me content.

Forgetting self, may I look, Lord, to Thee,  
That I may hear Thy voice and know Thy will.  
Dark clouds may threaten, though I may not see  
Thy face, I'll know that Thou art near me still,  
And pray, make me content.

Now, brother, I am inclined to think that I personally would obey that command. But I suppose you would just take your pencil and write on the doorpost as follows: "Al Segal, a Jewish gentleman, lives here. He has respect for the opinions of other men, and for their faith. The Egyptians are O. K."

Do you think, brother, that when the angel of death came that night, and read what you had written that he would stoop and kiss the doorstep and then pass on? No, my friend. He would likely say, "What fool lives here?" He would enter the house, kill the first born and go his way.

When any one becomes a Christian he does so in God's way, and not in his own way. And to live a Christian life is to please God, and our Lord Jesus Christ, and not some puny creature, who cannot redeem himself, let alone another. We have modernists among us as well as the Jews have their Esau who sell their birthright for a mess of pottage.

The intolerance and persecution which Mr. Segal infers to the Moody Bible Institute, has absolutely no application whatsoever.

Mr. Segal has missed it again, and once more his cherished saviour, the scroll (blessed be that Law) speaks, and this is what it says: "Cursed be he that perverteth judgment." There are many who pretend to be Christians, who are not. But I am persuaded that any intelligent Jew can tell the difference once he meets the real thing.

I feel quite sure that the Moody Bible Institute would follow Mr. Segal were he ever to get redeemed from the curse of the Law, and then get out in front of them in love to God, and to his fellow men. But it is hard to follow a person who is marching fifty miles in the rear, and does not know where he is going.

What I have here written has been done with only love in my heart for Mr. Segal and all other Jews. I hope the time will soon come when they see the hopeless condition they are in under the old covenant, and turn to their own God, according to the prophet Jeremiah (31:31), where God declares He will make a new covenant with the house of Israel and Judah, and write His law in their hearts.

This is the covenant which I have found. I do not have a Gentile religion, but have found the Messiah of the Jew, and blessed be His name, I have been happy ever since, and the news is too good to keep to myself. It makes me love those who do not love me, and makes me seek only their good.

Very truly yours,

P. A. KLEIN,  
Pastor, Dunlap Baptist Church

One night of prayer will save us from many nights of insomnia. Time spent in prayer is not wasted; it is time invested at big interest, yielding gloriously satisfactory returns.  
—R. A. Torrey.

Moody Bible Institute Monthly

# Letters from Foreign Missionaries

## I. Rejoicing in Victory

Ruiru, Kenya Colony, E. Africa

To the Editors:

I have just been reading the May number of the MOODY BIBLE INSTITUTE MONTHLY. My heart is stirred to rejoice in the victory which is ours in Christ Jesus our Lord.

As I look at the map showing where the Moody Bible Institute trained workers are witnessing for Jesus, our Saviour, at this present time, my heart is full of thanksgiving and praise to be one of the 1,300 who are at present engaged in active service abroad. How blessed to know that we are more than conquerors through Him who loved us!

### The Time of Waiting

Twenty-nine years ago, after ten years of waiting in the home land, the way opened to come to British Africa. It was these ten years of waiting which brought me in special contact with the Moody Bible Institute, for which my heart is full of praise and thanksgiving tonight. Our heavenly Father knows how to prepare His children for whatever He is preparing for them. Though the waiting time was hard and trying, I can see now that it was best. The Father would have me go without pledged support, and I am thankful tonight

for all the way in which He has led me. My needs have all been supplied according to God's riches in glory by Christ Jesus. I can truly say that there has been no lack of any good thing. And now in this tumultuous roar of earthly things, as the great and glorious day of our Lord approaches, my heart is not troubled, neither is it afraid.

### Christ's Legacy of Peace

These comforting words of our Lord Jesus as given in John 14-18, are as a letter direct to me in these last days, when there is this cry of peace, peace, and there is no peace. Oh, that these troubled people would accept the peace which was left for all! It could not have been made more simple than these blessed words of our Lord Jesus, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." And we have the Comforter, the Holy Ghost, whom the Father has sent to teach us all things.

May the Father continue His blessing upon all the work and workers of the Moody Bible Institute both at home and abroad! How blessed to know that our Lord Jesus is coming soon!

Yours in happy service until He comes.

MARY M. GAMERTSFELDER

## II. Dr. Stanley Jones in Ceylon

By Rev. G. D. Lamphers, Nugagoda, Ceylon, India

Under the aegis of the Colombo United Evangelistic Campaign, Dr. E. Stanley Jones delivered a series of lectures in Colombo, July 26-31.

At one of the meetings at the Colombo Y.M.C.A., at question time, a young Buddhist asked Dr. Jones:

"Is it necessary to become a Christian (get converted) to enter heaven?"

We may put his question this way: "I am a Buddhist, and if I remain and die a good Buddhist, will I be lost?"

Dr. Jones' answer to his question was: "What do you think? If you think that you can find a better way to heaven, you may try and let me know."

One would have expected Dr. Jones to have shown that young man the way to gain eternal life, pointing him to the cross of Calvary as Jesus did Nicodemus and as Philip explained the plan of salvation to the Ethiopian. We think the soul of that young man cried out after God, and instinctively he felt that only God could satisfy his heart's desire. He wanted bread, but got a stone.

Jesus emphatically told His disciples: "Verily, verily, I say unto you, except ye be converted and become as little children, ye shall not enter the kingdom of heaven," and to Nicodemus, who was an earnest inquirer: "Except a man be born again, he

cannot see the kingdom of God," or be a participator in the eternal joys of heaven. If Dr. Jones had only lifted up Christ and placed the truths of God's Word before him, that young man may have been won to Christ or at least become a keen student of the truth. But he left the hall a disappointed soul.

What a terrible mistake and a distortion of the gospel is this! Dr. Jones, by his answer, totally denied the glorious atonement. He negated the words of our Lord, "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6). Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"; life, joy and peace. Dr. Jones' answer was: "If you want eternal life, peace, and joy, do as you please—go and try your own religion."

Jesus Christ was not set before us as the Saviour of the world, but as a great Teacher and Master to be imitated. Said Dr. Jones:

"We are here to share with you what we have."

He rightly confessed that what he possessed was only a modernistic twist of the gospel with a few drops of ethics thrown in, and not the life more abundant which the Lord gives to those who accept Him.

## Greek Word Studies

By Kenneth S. Wuest

There are two conditional particles in the Greek, *ei* (*ei*), which is used with a fulfilled condition, and *ean* (*ean*), used to introduce a hypothetical condition. The first one is used in Matthew 4:3, telling us that Satan believed in the deity of our Lord. Literally, "since thou art the Son of God." He had no doubts as to His deity. But when he offers the kingdoms of the world to our Lord in verse 9, we have the second one, implying that Satan had a doubt in his mind as to whether the Lord of glory would worship him. The particle *ei* (*ei*) is used in Colossians 3:1, where Paul, writing to the saints, says, "Since, or in view of the fact, that ye are risen with Christ."

In I Corinthians 1:2, the words "sanctify," *hagiazō* (*hagiazō*), and "saint," *hagios* (*hagios*), both have the same root. The word was used in classical Greek to refer to a temple, or anything set apart for the worship of a deity. It was in itself not intrinsically better than any other place or thing, but because it was set apart for the worship of a god, it was declared holy, that is, opposite in character to that which was profane or secular, the last two terms having no evil connotation. So a saint is a sinner saved by grace, not intrinsically holy in himself, but declared holy because set apart for God. In I Corinthians 6:19 we are told that we are the *naos* (*naos*), not the *hieron* (*hieron*) of the Holy Spirit. The latter term refers to the temple as a whole with its court. The former is a designation of the sanctuary itself consisting of the Holy of Holies and the Holy Place. Our bodies therefore are inner sanctuaries of the Holy Spirit. The words "holy," "saint," "sanctify" all come from the same Greek root.

The word "communicate" in Galatians 6:6 is from *koinanō* (*koinanō*), which means to make one's self a sharer or a partner, thus in a context like this, to enter into fellowship with another so as to make another's necessities one's own in order to relieve them. The word "communicate" today means to impart information to another. In 1611 when the authorized version was translated, it meant what the Greek in this case means, to give of our substance to those who minister to us in the things of the Lord. In verses 7 and 8 the warning is given that if we withhold from the Lord in this respect, He will not be mocked. Our money will breed corruption.

### THE COMPLETED WORK OF GRACE

It is at His coming that the Lord Jesus is to establish our hearts in holiness before our God and Father. It is through our Lord making us to increase and abound in love unto one another and unto all men that this is accomplished. It is not in the life that now is, nor is it at death, but at the coming of Christ, that we are to be entirely sanctified.—R. A. Torrey.



# YOUTH PAGE

Will H. Houghton

## A FULL LIFE

Youth has its own point of view. No doubt many young people have looked at Dr. Gray in his later years and considered him an old man. But none who knew him intimately, thought of him as aged. He had the vibrant spirit of youth.

Dr. Gray, above most others, lived a full life. Regularity was the key to his daily living. A regular hour to arise, a regular period of private devotions, his food at regular intervals—all of these helped in making him the man he was. He would not consent to be mastered by his body. He believed that one was his master even Christ, and he submitted to that mastery. Hence at eighty-four years of age he could spend the night in a "sleeper," preach twice the next day, return in another Pullman, and be none the worse for it.

The secret of a full life is surrender. The measure of fullness is the measure of submission to the will and power of God. Many years ago a lad carried five barley loaves and two fishes with him as he started out for his day. He found himself at meal time an unnoticed boy in a great crowd, listening to the words of Jesus. He was probably the most astonished person there, when he heard Andrew say, "Here is a boy with five loaves and two fishes, but what are these among so many?" The boy's part was merely to surrender to the Master what he had, and he did that. He did not give much, but he gave all. That is what our Lord requires—all. Dr. Gray did that also. Years ago he learned life's secret, and he lived according to the secret. His whole person, body, mind, and affection, was yielded to be Christ-possessed.

Here is the fullness of life. This is the abundant life. To be saved by Christ and then to be filled with Christ, is to know peace, victory, and usefulness. To live is Christ—when you are twenty or eighty—then to die is gain. Here is the exhortation in Scripture terms: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1, 2).

## YOUTH SHOULD BE WARNED

Evil forces are hard at work for the destruction of young life. There are men who for the sake of money would enslave and destroy young people.

American brewers are not satisfied at the rate the people are acquiring the beer-drinking habit, and so they plan to increase their business by deliberately starting on a plan of "education" to give youth an appetite for this destructive beverage. The American Business Men's Research Foundation of Chicago has brought this vile plot to light. The foundation quotes

an article in a recent brewers' trade publication by the publicity director for a brewing association, as the basis for the charge. Their statement follows:

"The plans are prompted by the fact that beer sales since relegalization in April, 1933, are more than 100,000,000 barrels less than might have been expected if the preprohibition consumption rate had been equalled in 1933-4-5. It is therefore proposed to capture the patronage and make beer addicts of 36,000,000 young men and women who have come to the age of eighteen since 1918."

Warn your young friends that they are thus to be made victims. There are a thousand new traps for our children today. The only place of safety is in Christ.

## ARE YOU WILLING?

To close your book of complaints and to open the book of praise?

To stop looking for friendship and to start being friendly?

To be content with what you have and to stop whining for what you have not?

To cease looking for someone to help you and to devote yourself to helping others?

To consecrate your life to the service of an imperfect Church and to remember that Christ chose twelve imperfect men to be His disciples?

To accept Jesus Christ as your Saviour and let your life be an outlet for His joy, love, and peace?

—Author unknown.

## GATHERING THE FRUIT

Some of the seeds planted by the farmer give evidence in a few days of the kind of crop he is to expect—radishes and lettuce, for instance. However, when a farmer plants a fruit tree he doesn't know exactly what he can expect to receive—the size, color, and flavor of the fruit. Several years after planting he gathers the fruit.

Some years ago in this country, certain men began planting the trees of unbelief. Now we are gathering the fruit. Atheism, communism, behaviourism, the moral breakdown, the empty churches, these and other things give us the color and flavor of the fruit from their planting.

We must face the fact that what we believe, determines what we are. Trench called our attention to the history of morals written in the changing use of words when he reminded us that "libertine" originally meant free thinking. We all know what it means now. It describes a moral leper. But free living is the fruit of free thinking.

When a free thinking missionary writes sex books and then divorces her missionary husband to marry her publisher, it takes little imagination to visualize the whole unclean story. It is the fruit of the tree of unbelief.

While the great majority of Moody students remain true to the Bible after they leave school, occasionally we run across

some sad story such as this. Our Radio Department recently received a letter as follows:

"A former Moody student and her husband, who is also from M.B.I., had charge of a mission church conducted by a denomination among the foreign-speaking people and a communistic center of that city. He became unsettled in his belief and experience after studying further at a seminary of his denomination. Within the past year he divorced his wife, married the modernist deaconess, and was reinstated by his superiors in the same mission church. The first wife is almost violent in her reactions, perhaps on the verge of an unsound mind."

Those who pride themselves on being "modern" in religion should read with grave concern these words from the annual report (1932-1933) of the American Association for the Advancement of Atheism.

"The modernists seem to attack atheism only to screen their own unbelief."

"Higher critics within the Church, carrying on the work of Voltaire, Paine, and Ingersoll, in milder language, it is admitted, have made many Christians so ashamed of their creed that we now hear of that acme of absurdity, 'a creedless faith'—of persons who believe, without believing anything. Thus Christianity slowly dissolves."

The time of fruit-gathering has come.

## A PAGAN ATMOSPHERE

To a student, McCheyne wrote: "Beware of the atmosphere of the classics. It is pernicious indeed: and you need much of the south wind of the Scriptures to counteract it. True, we ought to know them, but only as chemists handle poisons—to discover their qualities, not to infect their blood with them."

He was familiar with them. In high school he won a prize for a poem on "Greece, but Living Greece No More." He learned the Greek alphabet at four.

## A SINGABLE CHORUS

Young People's Societies are always looking for choruses which can be learned and used and passed on to others. Avoid the jazz type of chorus. Be sure the chorus has a message and a meaning.

Here is a set of words which may be used to the chorus melody of that beautiful secular selection, "The Bells of St. Mary's":

Meet Christ in the morning  
When new days are dawning;  
Meet Christ in the evening,  
He values your prayer.  
The world will alarm you,  
But Jesus will calm you;  
Spend much time in the secret place  
He'll meet you there.

—W. H. Houghton

The Bible is not a talisman, nor a fortune-telling book, nor a book of magic; it is a revelation from an infinitely wise God, made in a reasonable way, to reasonable beings.—R. A. Torrey.

Moody Bible Institute Monthly

# Missionary Department

William H. Hockman

## THE COMMUNIST TRAIL IN CHINA

Like a horde of wild beasts, the large army of Soviet communists who were driven out of the southeastern provinces of China, have in recent months moved across the country to the far western border and then turned toward the north, ruthlessly looting everything of value, and leaving death and destruction in their trail. From the communities where they carried on their "Soviet state" for some five years, the descriptions given by returning Christian workers well nigh exceed the capacity of our imaginations to grasp. Such unspeakable atrocities, so systematically planned and carried out on such an appalling scale, could only be perpetrated by demons incarnate. Yet it was merely Russian communism bringing forth its fruit on Chinese soil—the very same that a lot of unsophisticated folk are not averse to seeing tried out here in our own land. In somewhat scattered groups, yet moving in the same general direction, thousands of these cruel, merciless plunderers have crossed the Provinces of Hunan, Kweichow and Yunnan, thence north through the western part of Szechwan, evidently intending to pass on through Kansu and join up with the Russians in the northwest Province of Sinkiang.

### Like a Flying Terror

All along the line of their march—and they have moved with alarming rapidity—the populace endeavored to clear out in advance, taking refuge in the mountains or out-of-the-way countryside. Our missionary friends had to evacuate their stations in Kweichow, Yunnan, western Szechwan, and western Kansu. Many of them had to leave on very short notice, some not knowing of the approaching peril until shots were heard but a mile or so away. In several instances escape was effected only by rushing off empty handed and groping across rough fields and along mountain paths all night. The workers of one C.I.M. station crawled on hands and knees up onto the city wall, under the fortunate cover of darkness, dropped over the wall and then crawled cautiously out of sight and sound of the communist guards already posted to prevent any one from escaping from the city, until they felt free to stand up and walk—and then walked all night.

### Truly a "Red" Trail

In every center the same terrible atrocities were committed. Food stuffs and grain and animals were carried off. Decent homes were looted of everything that seemed desirable, and the common rabble invited to come in and clean up what was left. Young men were captured for carry-

ing loads, and girls taken as the common property of the comrades. From one community it was reported that the Reds rounded up all the young men they could catch and asked them how many would like to join the "movement." Out of sheer fear a number signified their willingness to join up. Then these "volunteers" were commanded to turn on and slay in cold blood their neighbors who preferred to remain at home. The trail of destruction and suffering left behind has been like war, famine and pestilence combined. Special venom was displayed in looting and destroying the missionary premises. In most instances the entering mob made diligent



Daily Vacation Bible School in North China

inquiries as to the whereabouts of the missionaries, and displayed a murderous desire to lay violent hands on them. But in the mercy of God, not one was caught; that is, not during this particular movement.

Missionaries in Kweichow, Yunnan and parts of Szechwan are now back in their stations again, seeking to comfort the hearts of their little flocks who suffered so terribly, and gather up the broken pieces for a fresh start. Seeing many of them had to leave their homes with only small bundles at best, the present needs of scores of our dear brethren can easily be imagined. The China Inland Mission stations in particular lay in the path of the devastators. Our latest information reports the communistic hordes as converging toward the southern part of the Province of Kansu. Persons familiar with that section are wondering what will happen when these lawless ones attempt to pass through the territory inhabited largely by Mohammedans, for the Mohammedans are a fierce, warlike people and not of the sort to tolerate an invasion by communists or any one else.

## PIONEERING IN ETHIOPIA

Mr. and Mrs. Harold B. Street, of the Sudan Interior Mission, have entered a field in southern Ethiopia that would thrill the heart of any one looking for virgin soil among a primitive people. The first pale faces to enter this community, at Shama, some eighteen days' journey southwest of the capital city, the Street family found themselves the objects of a curiosity that was difficult to satisfy, though the inquisitive people were perfectly friendly and gave every indication of appreciating their coming.

It should be explained that southern Ethiopia is occupied by primitive barbaric tribes with little or none of the Amharic culture found farther north. The tribes people are Hamitic and have no connection racially, socially, or religiously with the Semitic ruling class, but are heathen in every sense of the word. Most of them would be classed as animists, and some are even charged with cannibalism. Near the Kenya border is a community where a young man cannot qualify for matrimony until he has first proved his prowess by slaying a man, whose blood must be displayed on his spear blade.

### A Happy Beginning

For the first few months the Streets found a most surprising interest in the gospel message and were encouraged by the large crowds that gathered regularly to listen to the story of redeeming love. In particular, the old men of the community gathered on worship days to the number of several hundred, and listened with interest for several hours, asking many surprisingly intelligent questions. Some years ago a native prophet, named Asa, had visited these parts, exhorting the people to repent and turn unto the Lord. He told them that some day a white man would come to them proclaiming the way of salvation, whose words they should carefully heed. So the setting seemed propitious for a wide and speedy movement toward the Lord; and the missionaries were happily surprised, even to the point of astonishment.

### Storm Clouds Gather

And then, as might be expected, the Devil got busy. Several paragraphs from Mrs. Street's recent letter will tell the story, and stir up hearts to prayer: "While we were absent on a trip several deaths occurred in the community. The old men concluded that the reason for these deaths was the presence of the missionary. They accordingly decided that any women or children caught bringing wood or hay to the foreigners would be put in chains. Our supply on hand went pretty fast, and the end was near, when God sent some new women from another section of the country with wood. Praise His name! The incident of these deaths was also an occasion for a decision on the part of the old men to definitely renounce the foreigners' religion. They said that their god was angry with them for listening to the 'Jesus Christ

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matter,' and that they had decided it was best to continue offering their sacrifices to Asa. So for some weeks there have been none coming to services. Satan might count this as a triumph; but, praise the Lord, we are on the winning side. God answers prayer. So, keep on praying."

### CAPTIVE MISSIONARIES

Many long, weary months have elapsed since two members of the China Inland Mission—Messrs. Bosshardt and Hayman—were taken captive by a roving band of communists and held for ransom. Several others were captured at the same time

(October, 1934), but released shortly afterward. One of the number, Miss Grace Emblem, was released in a most extraordinary manner, after some weeks of painful marches over rough mountain roads as the band was forced to flee before pursuing government troops.

The case of Messrs. Bosshardt and Hayman has attracted the attention and profound sympathy of the Christian public around the world. A great volume of earnest petition has ascended to the throne of grace on their behalf, and keen eyes have watched the papers and bulletins for some news of their welfare or release. Although contact with this communist band is exceedingly difficult, there seems every assurance that the two men are still alive, notwithstanding their captors have several times issued an ultimatum that they would be executed unless the prescribed ransom money was forthcoming by a fixed date.

### A Knotty Problem

Perhaps some of our readers may not understand that the paying of ransoms by missionary societies in China is deemed quite out of the question, since to pay a ransom would immediately encourage the wholesale kidnapping of missionaries all over the country. Virtually all societies have felt led to take the same definite stand on the question.

The last word about these two brethren, appearing in the September issue of *China's Millions*, is to the effect that they were last heard of as being in the Province of Hupeh, that a large number of the bandit officers were disposed to release them, but a few outstanding leaders were obdurate and threatened the worst unless the ransom money was shortly forthcoming. A very touching incident is related by Miss R. M. Ford, illustrating how wide and genuine is the concern of Chinese Christians for the welfare of the two captives. On a cross-country journey in the Province of Chekiang (a good 1,000 miles away) a night was spent in the home of an earnest Christian woman. While sitting at breakfast this woman inquired about the two captives. Upon being told the importance of praying for them she said, "I do pray for them." Presently she slipped away from the table without touching her breakfast, and Miss Ford subsequently found her kneeling by her bed, pleading with tears for their liberation. Miss Ford says she is but a babe in Christ, of three years' growth, but she knows the Lord. Inasmuch as she, like her divine Master, prayed with strong crying and tears, surely she was heard.

### SOME NEWS FROM RUSSIA

A few paragraphs translated from Russian appearing in *The European Harvest Field*:

Observers notice now an intensive turning of the people in Russia toward religion. There have been cases where factory workers have voluntarily collected money for a new church building. Many of these workers were imprisoned as a result. In the industrial districts new churches have been built, some of the active participants actually being communists and atheists. This might be said about the factory workers in some of the districts

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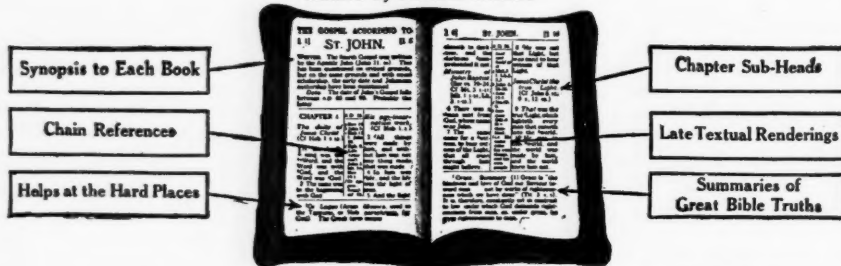
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that are known to be most communistic. For instance, in Vladimir, with 7,000 factory workers; in Penza, with 2,000 workers; in Smolensk, with 3,000 workers. There are hundreds of communists, now bitterly disappointed with the communistic program, who are turning to the Church. Some of them are communists of high position, even agents of the terrible G.P.U. (Bolshevistic Secret Police). Bolshevistic religious persecution has led some who were indifferent and even adverse to religion, to take a new interest in the orthodox Church.

A short time ago we received information from our evangelical brethren in Russia that persecution of believers by the Bolsheviks is increasing in severity. New banishments and imprisonments have recently taken place. Christian families are appealing, in distress and tears, for our help. When they write to foreign countries they undergo great risk, being mercilessly punished by the authorities. Some believers are now even afraid to acknowledge help coming from abroad. Furthermore, some Christians are so terrified that, in spite of their hunger, they ask their friends abroad not to send help, because they fear the consequences if their request should be detected by the authorities. It is necessary, however, to help them, and new private ways of sending assistance must be found, so that they will not be involved in too much risk.

Communists are arranging festivals now in the imperial palaces in Moscow, Leningrad and other cities. Foreign representatives are here given spectacular receptions. The seventeenth anniversary of communism was celebrated with 850 guests present, all of whom were beautifully dressed. They were treated to costly food and drinks, while orchestras entertained them and there was dancing until morning. All this took place while the population of Russia were living in hunger and unprecedented poverty.

#### EVANGELISM IN CANARY ISLANDS

Many people are familiar with the Canary Islands as a stopping place for ships of commerce or as a source of cochineal dye, but how many think of them as a mission field? And yet the population of more than half a million is sadly in need of the gospel. Being the possession of Spain, Romanism has held unchallenged sway there for centuries. Two years ago William F. Sirag, a graduate of the Moody Bible Institute, answered the call of this much neglected field and settled in Santa Cruz de Tenerife. This city has a population of 38,000, while the whole island has more than 200,000. It was during an attack on Santa Cruz by the English in 1807, that Lord Nelson, of Trafalgar fame, lost his arm.

Mr. Sirag writes: "The depraved souls of these islands are enthralled through the abominable teachings of Roman Catholicism, and their spiritual darkness, which is most marked on 'feast days,' can be likened to that of the uncultured heathen. But I am happy that you can rejoice with us that your prayers to God on our behalf in this needy place have been abundantly answered."

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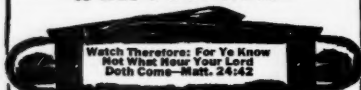
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"Our father died in exile on July 11, 1935, and six of us are left father-and-motherless in the midst of a roaring sea. We do not know how to land to shore. Please do not pass us by with your mercy. Help us to reach the shore."

These are the words of six orphan children of an Evangelical Christian preacher in Russia, who in the beginning of this year was exiled. Then on the above mentioned date, he died as a martyr, leaving his six children alone. Their ages run from eight to seventeen years, and they are without any care whatever.

The Russia Inland Relief Mission helped to support this preacher prior to his death, and now his children look to us for aid. Help has already been rushed to them, but we have to continue it, and there are thousands of other cases just as needy.

Therefore the R.I.R.M. appeals to God's children everywhere, to assist us in carrying on this ministry of relieving the oppressed; and helping the fatherless. Won't you please pray for the suffering Christians in Russia and as the Lord may lead you send your gifts to the

### RUSSIA INLAND RELIEF MISSION

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"There was great rejoicing when the Lord sent to us His honored servant, Mr. Samuel Palameque, who came for a week of special services in July. Mr. Palameque will be remembered as the companion of Mr. Harry Strachan in Costa Rica and also in the notable campaign in Spain.

"On two nights in the large theater in Santa Cruz, huge gatherings of natives, most of whom had never heard the preaching of the gospel before, listened attentively to the stirring messages of God's redeeming love. During one of the meetings the communists present became so noisy that we thought the meeting would be broken up. After we prayed earnestly, the Lord gave an answer. Just when the forces of darkness seemed to rage most furiously, a heavy-set man in the audience got up, and speaking for the majority of the people present, reprimanded the noise-makers for their conduct. As the meeting was allowed to continue, and there was no further disturbance, it closed in a blaze of victory and glory for our Saviour, while the multitude left very much impressed.

"At Tacarante, a nearby village, a meeting was held in the basement of a large house. Nearly three hundred people were packed together inside and outside of the house. A more interested and attentive crowd I have never seen. It seemed as if these hungry souls would have stayed several hours longer had the meetings been prolonged. At Larotava, which is located in a fanatical Catholic area, folks traveled long distances to listen to the glorious gospel message. After the last meeting, it was blessed to see in the little mission hall at Santa Cruz a group of new born babes in Christ bending their knees in prayer. The fields are indeed white already to harvest."

### SPIRITUAL RECOVERY FIRST

(Continued from page 126)

to spiritual recovery is pointed out in Solomon's dedicatory prayer:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land" (II Chron. 7:14).

Here we have the outline of the way of spiritual recovery, which outline consists of four distinct things. These things the organized Church must do before we can hope for better times. They are first, a humble Church, for "pride goeth before a fall, humility goeth before exaltation." Second, a repentant Church. There must be a genuine repentance of sin, and if the Church will not "turn from her wicked ways," she will have to die, for the wages of sin is death. Third, a God-seeking Church. Has the Church lost her Lord? The "lost Christ" will be found when she seeks Him with all her heart. Finally, a praying Church. If again she will go to her knees she will advance. Humility, repentance, rediscovery of God, and intercession, is the way that leads to spiritual recovery.

Will the Church take the way and lead the world out of the wilderness? First, spiritual recovery, and all other things will follow.

Moody Bible Institute Monthly

# Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

## A GREAT LEADER GONE

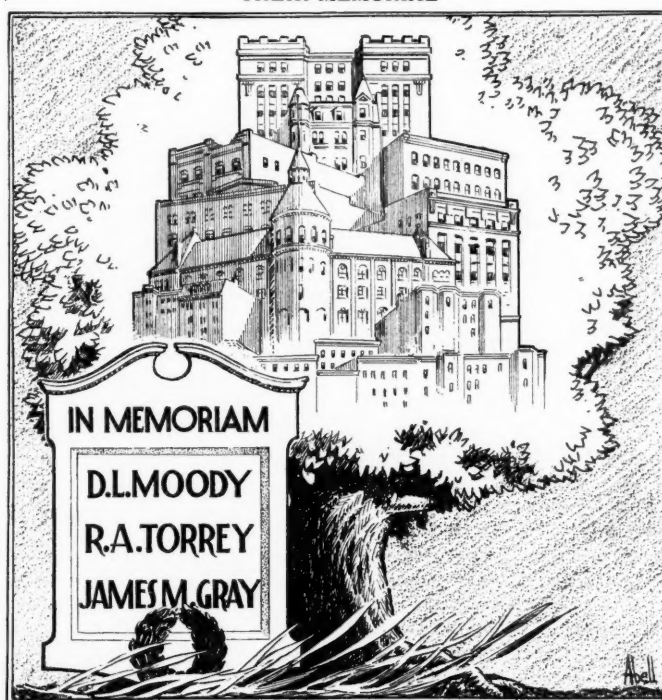
Dr. James M. Gray was called Home to be with the Lord on Saturday, September 21. The words that Paul wrote by inspiration are peculiarly true of him: "That with all boldness, as always, so now also Christ shall be magnified... whether it be by life, or by death. For to me to live is Christ, and to die is gain" (Phil. 1:20, 21). Dr. Gray had been so identified with the Moody Bible Institute for so many years, both as Dean and as President, that his personality, rare character, and great gifts as Bible teacher and administrator, had become inseparably a part of the Institute in the hearts and minds of tens of thousands of God's people throughout the world. A year ago Dr. Gray transferred his heavy responsibilities as President to a younger man, Dr. Will H. Houghton, who has had the inestimable privilege of working with Dr. Gray as his successor since last November. Dr. Gray was advanced in years, being eighty-four years old, but one was never conscious of this in his presence. He always seemed to have the mental and physical vitality and alertness of a man in his prime. And spiritually this great man of God, mighty in the Scriptures, yet humble as a little child, seemed to grow in depth and richness with every passing year. His impress upon the many generations of students that passed through the Institute while he was there, can never be lost or forgotten. While it was necessary that his administrative responsibilities should be transferred to another, his own place as spiritual father, counselor, teacher, and friend was unique, so that many will feel that for Dr. Gray "to abide in the flesh" was "more needful for" them (Phil. 1:24). But the richly fruitful service and the prevailing prayers of Dr. Gray for the Institute and for the whole body of believers on earth, poured out so freely during a long lifetime, will continue to bear fruit till the coming of the Lord, whose "glori-

ous appearing" was such a "blessed hope" to this devoted saint.—*Sunday School Times*.

## DR. GRAY GONE HOME

Dr. James M. Gray, for many years President of the Moody Bible Institute, went home to be with the Lord, on Saturday, September 21. He had reached his eighty-fourth year. We met for the first

## THEIR MEMORIAL



"I have planted, Apollos watered; but God gave the increase." I Cor. 3:6

time in Boston, Mass., in a conference held in the Clarendon Street Baptist Church, in 1897. He was then pastor of a Reformed Episcopal Church on Dartmouth Street in Boston. When the editor started, almost thirty-six years ago, his Boston monthly meetings, Dr. Gray frequently spoke in these services, and later on in numerous Bible conferences which were arranged by us. For nearly forty years he and the editor were in closest touch, and at the beginning of his work as Dean of the Institute, the writer, on his invitation, visited the Institute, often for weeks, to give special lecture courses to the student body.

Dr. Gray was an outstanding conservative and able exponent of the Word of God, loyal to the Lord Jesus Christ, a splendid leader, under whose leadership the Institute became the most prominent organization of its kind; he was also distinguished as a writer. We carried on an

uninterrupted correspondence; the last letter from him was received a few weeks before his home-call.

He was one of the seven associate editors of the *Scofield Reference Bible*, and so the writer is now the only surviving one of the seven original co-editors. He has joined the great waiting Church in the presence of the Lord, waiting for the same shout for which we are waiting. All those with whom we had fellowship and knew in our youth are gone—Scofield, Pierson, Morehead, Brookes, Gordon, Munhall, Stiffler, Stroeter, Parsons, Erdman, West, Harris, Dixon, Weston, Osgood, Chapman, Torrey, the Needhams, Nicholson, Hastings, besides so many more of later fellowship, as Carson, Ottman, Munro, Carnie, Alrich, and many others. What a glorious meeting it will be when we shall be "together with them."

We must now all pray for the President of the Moody Bible Institute, Dr. Will H. Houghton, for he needs our prayerful support.—*Our Hope*.

## A DEFENDER OF THE FAITH

To many thousands of believers the passing of our revered and honored brother, Dr. James M. Gray, for many years President of the Moody Bible Institute and for the past year President Emeritus, will come as a great shock. They will feel they have lost a very real friend, whose going from us leaves a great gap in what we think of as fundamentalist ranks. Dr. Gray was one who never wavered throughout the years in his full allegiance to the great truths in the Word of God. A teacher of teachers, he has been used of God to instruct many who are now carrying the knowl-

edge of Christ to millions throughout this dark world. It is impossible for us to estimate aright the value of such a life, but surely his home call should speak loudly to every one of us to whom is still committed the privilege of contending earnestly for the faith and holding forth the word of life, that we may by the grace of God stand as firmly as he for the testimony thus committed to us.—*Moody Church News*.

## WHAT A HEAVENLY WELCOME

For eighty-four years Dr. Gray has been kept in this world getting ready to serve in a larger sphere in a world that is to have no end. He has proved himself a true man of God, and has had a wide ministry in the present world. A few days before his



going he was stricken with a heart attack and then quietly slipped out to be with his Lord. What a welcome must await such a soul in heaven. He was among the wise of this earth and among the noble, and yet gave his entire life to the simple ministry of the Word of God. He could have chosen other things in the world, and could have succeeded at them too, but he chose rather to suffer the reproach with his blessed Lord and to walk in that narrow

way. There was not much noise in Chicago at the time of his death. I searched in vain in the papers for an account of his death, but I am sure all heaven knew of it. A Dillinger may get much more space in the papers than a man like Dr. Gray, but the difference is not on earth. It is in the next world that the righteous God exercises His just rights. No persons in all the world are going to miss Dr. Gray quite like the Institute family themselves. Several of the students spoke of how his life had impressed them and how his death already had taken hold upon them with an upward pull for a holier and better life.

of Moody Bible Institute, which he had served for forty years, has passed on to be with God. We could scarcely, on this page, refer to Dr. Gray in language which would be more pleasing to him than to set down his own glad story of how the Lord found him and he found the Lord.

"At fourteen years of age, when I knew 'the Creed, the Lord's Prayer, and the Ten Commandments,' I was 'confirmed in the most holy faith' by a bishop of my church, and was taught in the catechism that I had become 'a child of God, a member of Christ, and an inheritor of the Kingdom.'

"But I have believed none of that since I was converted. That happy event took place about eight years after my confirmation. I had already turned my face toward the Christian ministry, not as a divine calling, but a human profession, before I was really saved. My conversion was like this: I was reading a book by Rev. William Arnot, and the title was, *Law from Heaven for Life on Earth*, a series of homilies on the Proverbs, addressed to young men. The book attracted me, though I did not care for my Bible.

"In the quiet of my room one night, after an evening of excitement among worldly people, my eye fell on this sentence: 'Every soul not already won to Jesus is already lost.' It was an arrow of conviction to my soul. An overwhelming sense of my lost and hopeless condition fell upon me. Hell seemed open to receive me, and my soul was hanging over the abyss. I had absolutely no plea but for mercy.

"Daily I had said my prayers since childhood, but that night, like Saul of Tarsus, I really prayed. The blessed Saviour placed upon my lips: 'God be merciful to me a sinner!' In my agony I uttered it with my face upon the floor. And God heard it. He always hears that prayer. That night He lifted me out of the miry clay, and planted me upon a rock. He put a new song in my mouth, which I have been singing ever since, even salvation unto my God!"—*Western Recorder*.

#### KNOW AND OBEY GOD'S WORD

Dr. James M. Gray, of the Moody Bible Institute, once said:

"To know and obey God's Word is the secret of physical health; it is the secret of true knowledge and of real mental development; it promotes family happiness, and it brings honor to men."

Dr. Gray was a living testimony to this his own utterance. His words are true and should be written with an indelible pen on imperishable parchment!—*Wonderful Word*.

#### D. L. MOODY'S SOCIAL GOSPEL

D. L. Moody preached the gospel of sin and salvation in the Baltimore state prison for six months. There resulted pronounced improvement in the moral tone of the institution. Before he came, 90 per cent of the prisoners were guilty of disobeying discipline. After six months of his preaching only 10 per cent broke the rules. Not all of the inmates were converted, but that which was done in the conversion of their fellows effected the moral betterment of the whole group. A hundred social gospel vendors could not have accomplished one-tenth the results. Man's malady does not

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"Shall I commiserate the saint

About to die?

Shall I bemoan him of his fate

When death is nigh?

Nay, I will cheer him on his way,

Reveal to him the joys of day,

Congratulate his sure wise

To realms on high.

"Shall I express my doubt and fear,

And groan and cry?

And rob a dying saint of cheer

By sob and sigh?

Nay, I will tell him God is true,

And waits for him beyond the blue,

When he has bid this world adieu

For realms on high."

—*The Grundy Baptist*.

#### DR. GRAY'S CONVERSION

The venerable Dr. Gray, eighty-four years of age, and until recently President

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#### THANKSGIVING

In II Corinthians 9, the apostle Paul, after offering up his thanksgiving for various material blessings, reaches his climax and closes the chapter with these words: "Thanks be unto God for his unspeakable gift." The best commentary on that expression is found in John 3:16. The unspeakable gift is the gift of His Son. When the Christian goes to count his blessings he will always reach the climax where Paul reached his. Every true thanksgiving service will find its climax in Him. When we go to count all the blessings that come to us through Him, we again find that they are more than we can number. They can be summed up in that one expression, eternal life. It will take eternity to reveal the fullness and richness of the meaning of those two words.

But the psalmist was more concerned about the first part of his question than he was about the latter part. He was fully aware of God's benefits towards him. He did not need to count them again. But what could he render to the Lord in return? That was the question that was engaging his soul. It is one that may well occupy much of our thought during the thanksgiving season.

What shall I render unto the Lord in return for all His blessings? The first answer is unexpected. "I will take the cup of salvation." The best way to repay the Lord for all His benefits toward us is to accept from His hand the greatest gift of all, "the cup of salvation." We cannot repay God for what He has done for us. The best thing that we can do is to let Him do something more. The best return that we can make for all His benefits towards us is to accept His Son and all the benefits that come through Him.

The most brutal ingratitude of which a mortal man can be guilty is to close the door of his heart against Jesus Christ and the salvation which He offers. "He came unto his own and his own received him not." What base ingratitude! Yet that is happening around us every day. Jesus said that when the Holy Spirit was come He would convict men of sin. What kind of sin? "Of sin because they believe not on me." Again Jesus said: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

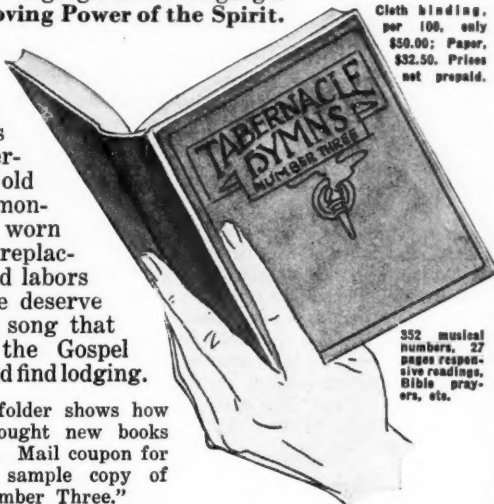
It is well that we should meet on Thanksgiving Day and sing and pray and count our blessings, but the first thing that God wants us to do is to accept the "cup of salvation" which He is so freely offering through His Son, Jesus Christ. After that we may call upon the name of the Lord with the assurance that our prayers and thanksgivings will be acceptable.—Dr. Ling, in *Christian Observer*.

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# Truth Illuminated

William Norton

## FOUNDATIONS

A short man wanted to drive a nail in a wall to carry a big picture. He stood on a chair, but was not high enough. His wife put on a small box, and, balancing himself precariously, he began to give the nail hesitating taps with the hammer. His wife said, "Why don't you give a brave blow or two, and settle it?" He replied, "How can a man give a brave blow or two when he is standing on a foundation like this?" *That settles the question of certainty or uncertainty. It depends upon the foundation on which the preacher or teacher is standing.* The Hebrew prophets never sounded a note of uncertainty because God Almighty was their foundation and they knew that God stood behind their "Thus saith the Lord." —*Toronto Globe.*

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## NOT WASTED

A newspaper in one of our large eastern cities reports that, according to the estimates of the local telephone company, its employees lose one hundred and twenty-five hours a day through the use of the word "please." The implication is that the calls would be put through more expeditiously were it not for that little courtesy upon which the company now insists.

While it is admissible that a word of courtesy or an act of politeness may indeed involve a few moments, time thus expended can scarcely be classified as lost or wasted. What is lost in actual time consumed is doubtless made up in good will, kindly feeling, and increased patronage upon the part of the public. *Courtesy is not a liability in business, but an asset.* Here, as in all walks of life, there is a withholding that tends to poverty.—*Publisher Unknown.*

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## GOD'S PURPOSE

A young man was trying to establish himself as a peach grower. He had worked for years, and invested his all in a peach orchard, which at last bloomed bounteously—and then came a frost. He didn't go to church the next Sunday, nor the next, nor the next. His minister went to hunt him up, and inquired the reason. The discouraged young fellow exclaimed: "No, and what is more, I'm not coming any more. Do you think I can worship a God who loves me so little that He will let a frost kill all my peaches?"

The old minister looked at him a moment in silence, and then replied kindly: "Young man, God loves you better than he does your peaches. He knows that, while peaches do better without frosts, it is impossible to grow the best men without frosts. His object is to grow men, not peaches."—*Author Unknown.*

## AFRAID OF OVERWEIGHT

The other day I watched a grocer weighing a pound of cheese. He had a hard time getting the piece to weigh a pound. Finally, he cut off several slivers in order that the buyer should get nothing over his pound. He might as well let his customer have the benefit of these, as they were useless to him. But he never gave overweight.

We often treat God in the same way. We are so careful to do just what we think we ought and to give no overweight. We ask: "How little can I do and still be a Christian?" instead of our hearts asking: "How much can I give?"—*Onward.*

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## CHARACTER

In the west of England I entered a post office to purchase stamps. I threw down a two-shilling piece; it had a suspicious sound. The postmaster said, "Cannot take it, sir. It is good, but it is cracked." As with coin, so with character; it may be good but cracked, or not cracked and yet no good. As with money, so with the moral wealth of words. The best of metals may become defaced and corrupted, good words may beget a bad reputation, a grand watchword may be corrupted into a cant phrase, a catch cry for mean and paltry purposes, and yet a great word shall become a glorious battle-cry. Though it may not win the battle, if it win one man to fight the good fight, it has gained a notable victory. *Words must not be held responsible for the libels of those who use them. They must be weighed and considered in themselves as to their true worth.*—*Mathias Lansdown.*

\*\*\*

## THE PASSWORD

Some one says that there will be a password at the gate of heaven. Some will come up and knock repeatedly. The gatekeeper will say, "The password?" They will reply, "We have no password. We were great on earth, and now we come to be great in heaven." A voice from within will answer, "I never knew you."

Another group comes and knocks. The gatekeeper says, "The password?" They say, "We have no password. We have done many noble things on earth. We endowed colleges and gave large sums to charity." The voice from within again says, "I never knew you."

A third group approaches and knocks. The gatekeeper says, "The password?" The answer, "We were wanderers from God, and deserve to die; but we heard the voice of Jesus—"

"Ay, ay!" says the gatekeeper, "that is the password! Lift up your heads, ye everlasting gates, and let these people in!"—*L. A. Banks.*

## BOTH KNEES NEEDED

A lecturer recently declared at the outset of his lecture that he "received his moral training at the knee of a devout mother and across the knee of a determined father." *One wonders how many of the oncoming generation will be enabled to make such a statement.*—*Sunday School Times.*

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## HEEDING THE CALL

Obedience to human beings may sometimes end in disaster. A police dog followed his mistress to the top floor of a five-story house, but before he reached there she had entered a room. The dog, thinking she had gone on, went to the roof of the building. Then he heard his mistress calling him, and trying to reach her in the shortest way possible he jumped from the roof and was killed. *The Christian who follows the call of his Master need never fear that any harm will come to him, for he serves an omnipotent Lord who will provide strength for ever duty.* "Faithful is he that calleth you, who also will do it" (I Thess. 5:24).—*I. L. Wolfensberger.*

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## UNWISE AMBITION

When a student at the theological seminary I heard Dr. Joseph Parker, the famous preacher of London, in his lecture on "Clocks and Watches." He described the imaginary conversation of a very proud, unhappy little watch in the owner's pocket as he was crossing Westminster Bridge. The watch envied Big Ben, the famous clock in the House of Parliament Tower, and thought that if only he were in that tower he might really be of some service and make himself a reputation. Being lifted to the tower, he found that he had entirely disappeared from view and was useless! *The passion for pre-eminence has been the undoing of many men.*—*W. C. Covert, in Westminster Teacher.*

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## FEARING TO BE "A CASTAWAY"

When stylographic pens first came out, I purchased one in the hope that it would serve me perfectly. But I was sadly disappointed. Sometimes when I attempted to use it, it was unwilling to serve me. At other times it was profuse in inking the finger. Finally I discarded it in hopelessness and purchased another pen. The one I now hold serves me perfectly, and I have no difficulty whatever in performing by its means any writing upon which I have set my heart. But I keep the other one. It lies in the drawer of my bureau, and often when I am putting my things together to go upon some journey, I think I hear it saying to itself as it lies there:

"Ah, he is going away without me again! There was a time when he never left home without taking me with him; he never wrote a letter without me; he never composed an article but that I first knew its contents; but for these many days and months I have been lying here unused."

That disused stylographic pen is my conception of what Paul meant when he said he feared being a castaway (I Cor. 9:27).—*F. B. Meyer, in The Christ-Life for the Self-Life.*

Moody Bible Institute Monthly



# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

## THE TWO SWORDS THE SIN OF ADAM

L.M., Portland, Ore.

**Questions:** (1) What is the meaning of Luke 22:38? (2) What was the sin of Adam?

**Answers:** (1) The information was given with the thought that the possession of two swords in that hour of need would meet the Lord's approval. The reply, "It is enough," is not given in approbation, but probably for the purpose of dismissing the subject. Since the Lord had just reminded them that in fulfillment of prophecy, and which also accorded with His own purpose, He was to be "reckoned with the transgressor" (v. 3), how unfitting and useless it would be to resort to the use of swords now! Knowing how impossible it was for Peter and the others to fully realize this, He dismisses the entire subject with, "It is enough," and proceeds to wend His way toward the Mount of Olives and the garden, where He submits to His arrest by the Roman soldiers. (2) The sin of Adam was plainly the sin of flagrant disobedience to the express command and the fearsome warning of God (Gen. 2:16, 17 with 3:17).

## THE DEAD SAINTS

F.T., Odessa, Ont.

**Questions:** I have just lost my husband and am troubled about some things. Are soul and spirit the same? Will he be in the same place until the resurrection? In answer to prayer would the Lord send back my husband's spirit so that we could be together? What is a spiritual body like?

**Answer:** Soul and spirit are not the same, else they would not be mentioned separately in the same connection (I Thess. 5:23). When a Christian dies he (not his body) departs to be with the Lord (Phil. 1:23), and remains in heaven until he comes back with Christ (I Thess. 3:13). Hence it is impossible for you and your husband to be together again before the resurrection of the bodies of the dead saints and their translation together with the living Christians (I Thess. 4:13-18). Meanwhile, although your husband cannot now come to you, you can have the blessed fellowship of God Himself (John 14: 15-17). As to the nature of spirit bodies, such as those of angels, we know nothing, except that they are unlike physical or human bodies. We know considerably more

about our resurrection bodies, however, because of the striking contrasts drawn by Paul in I Corinthians 15:43-49.

## A MISLEADING TRANSLATION

R.M.C., Binghamton, N.Y.

**Question:** I would like to know whether the book entitled, *The Gospel according to the Eastern Version*, by George M. Lamsa, is dependable.

**Answer:** Other inquiries have been received about the same book, which we have answered personally; but since the minds of others of our readers may have been likewise disturbed, we are giving some reasons for rejecting this book as misleading, modernistic, and tending to undermine one's faith. In the first place, the author states that he has found no less than fourteen hundred errors in the Gospels. To any one familiar with the care taken in the accurate transmission of the New Testament such a claim at once arouses suspicion. The author claims for this book that it is "translated from the Aramaic, the language Jesus spoke." Probably He did speak Aramaic, but it is just as probable that Jesus also spoke Greek, for we do know that the New Testament was first written in Greek, which was then the universal language. Mr. Lamsa apparently quotes from the Peshitta Version, which has been known for centuries. The following facts show that the claims of Mr. Lamsa are groundless: (1) He "assumes that the original language of the Gospels was Aramaic." This theory finds little support among real scholars. (2) It is now pretty generally accepted that in the time of Christ Palestine was a bilingual country, and if so would not our Lord have spoken in both languages? (3) Mr. Lamsa "identifies first century Palestinian Aramaic . . . with the Syriac, which is a dialect of the Aramaic." But this Syriac could not have been used in Palestine, but in and around Edessa. How could Mr. Lamsa's familiarity with this Syriac, no doubt by now greatly modified, qualify him "to be able to translate the Palestinian Aramaic of the first century"? (4) "The document which Mr. Lamsa translates . . . is actually a translation of the Greek Bible into Syriac." This version, the Peshitta, is thought to have originated early in the fifth century. (These and other interesting facts, showing how unreliable are the claims and the translations of Mr. Lamsa, we have taken from the "Notes on Open Letters" in the *Sunday School Times* of July 27, 1935.)

## THE TWO WITNESSES THE DRAGON AND THE WOMAN

T.D.D., Flats, N.C.

**Questions:** (1) What are the two wit-

nesses mentioned in Revelation 11:3? (2) Please explain Revelation 12:13-16.

**Answers:** (1) Evidently they are two actual men who prophesy in the city of Jerusalem, "the holy city" (v.2), during the days of the Great Tribulation. "Clothed in sackcloth" probably expresses their sorrow for existing conditions. The next verse states that they were the two olive trees and "the two lamps." These figures refer to Zechariah (chap. 4), showing that the two witnesses will exercise the royal and the priestly prerogatives of Christ as His representatives on earth. Their power is unlimited (vv.5,6). When their work is finished they will be slain and their dead bodies will be exposed to view for three days and a half, after which they will be resurrected and will ascend to heaven. (2) The "dragon," the "old serpent," the "Devil," and "Satan" all refer to the same individual (v.9). When he shall have been cast out of the heavenly places (Eph. 6:12, R.V.) down to the earth, he at once actively engages in the persecution of the woman, who is Israel. But God will prepare a place for her (the holy remnant) during this entire period of final persecution (three and a half years).

## NOT FAINTING

B.F.C., Chicago, Ill.

**Question:** How do you harmonize Galatians 6:7-9 with the doctrine of assurance? Verse 8 seems to place the reception of eternal life in the future. Also the phrase, "if we faint not," seems to raise a doubt.

**Answer:** Since we received the gift of eternal life when we believed (John 3:36) and hence already have passed out of spiritual death into life (John 5:24), evidently the question of one's salvation is not in view in Galatians 6:7-9. What is taught here is that the fruit of our lives will be of like kind as the sowing. For the Christian, it will also be eternal. This teaching conforms with I Corinthians 3:11-15. Hence we are not to be weary in well doing, for in due time we shall surely receive our proper reward; that is, "if we faint not," and cease our sowing, or serving. No one can "sow to the Spirit" who does not now have the Spirit and is controlled by the Spirit. Eternal life is an experience that begins in the present.

## THE TEMPLELESS CITY

A.H.B., Valparaiso, Ind.

**Question:** When my Sunday School was studying Revelation 21:22 the following question came up: At the time herein signified, will God reveal Himself in the Trinity or in the Son?

**Answer:** Why speculate? God will be there, the Almighty One and the Lamb, rendering needless any temple. Immediate access to God will then be fully realized. In thought we separate the three persons of the Trinity, but in substance they are an inseparable unity. Even while here on the earth the "fulness of the Godhead" dwelt in Christ (Col. 1:19; 2:9). Hence Christ could truthfully say, "He that hath seen me hath seen the Father." No need of a

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temple in the New Jerusalem, because God the Almighty will be revealed in the glory of the Lamb, and the divine presence will be diffused everywhere. Neither will there be need of sun or moon, for the Lamb will be the light thereof (v.23).

## DIVINE OMNISCIENCE CHALLENGED

H.C.S., Vineland, N.J.

**Questions:** (1) How could Adam and Eve hide themselves from an omniscient God? And if God is omniscient why did He inquire, "Where art thou?" (2) How is it possible for omniscience not to be aware of everything (Gen. 18:20,21)? (3) In the light of Deuteronomy 8:2, could any rational creature believe that omniscience is one of the qualities of deity?

**Answers:** (1) We have no reason to believe that Adam and Eve were cognizant of the omniscience of God to the extent expressed by the psalmist (Ps. 139:1-12); and even so, since they now were acting for the first time under the sting of an awakened conscience they naturally would have sought to hide themselves from a holy God whose law they had just broken. They were both afraid and ashamed (Gen. 3:10). As to the inquiry of God, may this not be explained as a call to gently acquaint the sinful pair of His visible presence, rather than to make the inquiry an occasion to charge God with ignorance of their whereabouts? (2) The wording of Genesis 18:21 is what is known as anthropomorphic language, or "after the manner of men." "The language seems framed to demonstrate the unchallengeable equity of the divine procedure, and the deliberate result of wise and impartial counsel." It was the knowledge of these very attributes of God that encouraged Abraham to plead with the Lord that He spare Sodom and Gomorrah from destruction (vv.23-33). (3) Regarding Deuteronomy 8:2, we would reply that because God is omniscient He certainly did not need to study His people for forty years in order to know what was in their hearts, and whether they would keep His commandments. He already knows what is in men (John 2:5). He knew beforehand and also prophesied the entire corporate history of Israel, even while Israel was still at Mount Sinai (Lev. 26), and gave another forecast of the history of Israel in Deuteronomy 28 and 30:1-10. With these instances of God's omniscience as a background we are prepared to examine the statement in Deuteronomy 8:2. God's dealings with Israel were not for the purpose of informing Himself. He knew what was in the hearts of His people (Prov. 15:8), but this knowledge must also be made manifest, so manifest that they themselves would recognize the fact. The purposes of all of God's dealings with Israel which here are enumerated, may be found in the very next verses (3,5,6): "that he might make thee to know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord"; and "as a man chasteneth his own son, so the Lord chasteneth thee," to the end that "thou shalt keep the commandments of the Lord thy God." Only an omniscient God

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could have given beforehand a code of laws which would fully meet all their needs and emergencies throughout the coming centuries. Thus the very passage which is used to deny the omniscience of God may substantiate it.

## JEHOVAH UNKNOWN

H.C.D., Vineland, N.J.

**Question:** How can the language of Exodus 6:23 be true in the light of Genesis 14:22; 26:22; 28:16?

**Answer:** Two plausible explanations have been given. (1) It is acknowledged that the name Jehovah does not appear here for the first time in Jewish history. The name of God was indeed known to the patriarchs, but not in its full meaning and significance. The name did not fully manifest God in His peculiar relationship to Israel, as it will now be known, beginning with His servant Moses. (2) The statement may not be true as an assertion, but is true as a question, reading, "But [also] by name Jehovah was I not known to them? Am not I, the Almighty God who pledged my honor for the fulfillment of the covenant, also the self-existent God who lives to accomplish it?" In the light of this latter interpretation verses 6 and 7 have even greater significance. The same God, Jehovah, who appeared unto their fathers, and established His covenant with them, is now about to renew that covenant with the corporate people whom He is about to deliver out of Egypt and bring to the land covenanted

with Abraham (Gen. 15:13-20). "Wherefore say unto the children of Israel, I am Jehovah."

## ACCURACY IN QUOTING

A.D.B., Rutland, Vt.

**Question:** In reporting what our Lord said in Luke 4:18, did Luke accurately report what was said? The phrase "recovering the sight to the blind," is not found in Isaiah 61:1, 2. Would not Isaiah 42:7 be more exact?

**Answer:** Did our Lord indicate the exact passage to which He referred? Isaiah 61:1,2, is merely a suggestion, and is not in the context. He evidently was making a statement concerning His gracious ministry of preaching "the acceptable year of the Lord" (v.19. See also Matt. 12:18-21). This is not set forth in any particular verse in Isaiah, but may be found in that portion of Isaiah which deals with Christ as the "Servant of the Lord." Examine also Isaiah 42:1,2,7. Evidently our Lord Himself was not quoting accurately a particular verse or verses, but giving facts from several different prophecies. "And he began to say unto them" implies that Luke is giving only the substance of our Lord's address in which He applied the fulfillment of certain prophecies to Himself (v.21).

## ELECTIVE LOVE AND HATE

C.H.L., Pell City, Ala.

**Question:** What is the meaning of Romans 9:13?

**Answer:** It should be noted that first of all this statement concerning Jacob and Esau is a quotation from Malachi 1:2,3. The very next verse reveals that the hatred of Esau was national rather than personal—"and laid his mountains and his heritage waste." The country of the Edomites is here in view (v.4). The Edomites were the descendants of Esau. When it is said that the elder shall serve the younger (v.12) the reference is not to the twin children so much as to the nations springing from them (Gen. 25:23). The destinies of two nations were involved. The word "hated" is possibly too harsh a translation, but more than a mere preference is contained in this language of contrast. Believing that the choices of God are never arbitrary, it is not difficult to see the wisdom of God's preference for Jacob, who became a man of great faith, in contrast with the pleasure-loving Esau whose chief interests always were insistently fleshly (Heb. 12:16).

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# International Uniform Sunday School Lessons

P. B. Fitzwater

## November 10 Ezekiel Teaches Personal Responsibility Ezekiel 33:7-16

Golden Text: So then every one of us shall give account of himself to God.—Romans 14:12.

Ezekiel prophesied in the land of the captivity. The purpose of his ministry was threefold: (1) To the house of Israel, showing that they were in captivity because of their sins (14:23). (2) To show that God is righteous in His visitation of judgment upon them (7:8, 9). (3) To sustain their faith by assuring them of their national restoration, the punishment of their enemies and their final exaltation among the nations when Messiah shall reign.

### I. God's Sovereign Right to the Souls of Men (18:1-4).

Every man is personally responsible to God.

### II. The Moral Relation of Sons to Their Father (Ezek. 18:14-20).

While the law of heredity gives the child a sinful nature and when the child arrives at the age of moral responsibility it inevitably begins to sin, God holds such responsible for their deeds. The child has no right to hide behind the sins of its parents, but is held accountable to God for its deeds.

### III. Ezekiel's Responsibility (Ezek. 33:1-9).

As a prophet of God certain responsibilities were imposed upon him. There is a sense in which every disciple of Christ is a witness for Him, and therefore is responsible for the giving of his testimony to sinners. His responsibility is set forth under the figure of a watchman. Two things were required of a watchman.

#### 1. To Hear the Words of God's Mouth (v. 7).

Just as the prophet did not originate his message but received it of God's mouth, so it should be with every minister and Sunday School teacher. Every Christian witness is under solemn obligation to get his message from God's Word.

#### 2. To Sound the Warning (v. 7).

After hearing God's message he was to speak it out and proclaim it to the people. A watchman today is both to hear and to speak. The people are to be warned of the impending danger. Failure to sound the alarm makes the watchman guilty of the blood of the sinner. If the warning is sounded the sinner carries his own guilt.

### IV. God's Attitude toward the Sinner (vv. 10, 11).

God had declared in His Word that unfaithfulness on the part of His people would cause them to "perish among the heathen," that they would "pine away in their in-

iquity" (Lev. 26:38, 39). In view of this pronouncement some were disposed to say that their case was hopeless. To meet this attitude of despair the prophet assured them that God had no pleasure in the death of the wicked, but that His sincere desire was for the wicked to turn from their way and live. Regardless of what their past had been, they were given the assurance that the future was bright if they heeded God's command and plea. No one need despair because of sin, for God's grace is greater than human sin. The heavenly Father is more anxious to receive the penitent sinner than any earthly father is to welcome back his erring child.

### V. The Sinner's Personal Responsibility (vv. 12-20).

God created the members of the race personal beings, giving them freedom of choice. They have moral discernment, enabling them to distinguish between the right and the wrong. They choose, therefore, according to the quality of their being. Whatever may be one's present condition through sin, it can be changed by divine grace.

The following principles govern the sinner:

#### 1. Past Righteousness Will Not Avail for Present Sins (v. 12).

When a righteous man turns to iniquity, his past seeming righteousness will be of no avail. No one can do more than that which is required of him at any given time. There is no reserve credit in the bank of heaven's ethics.

#### 2. Past Sins Do Not Make Impossible Present Acceptance with God (vv. 12-15).

By virtue of the operation of the law of habit, every sinful act makes it harder for the sinner to repent, but God's mercy and enabling grace are such that if the sinner repents, God will forgive and restore.

#### 3. Restitution Required (vv. 15, 16).

The proof of penitence is that, so far as possible, the sinner makes amends for wrongs done. There is no merit in the act of restitution, but such action helps the individual to overcome his besetting sin.

#### 4. God's Ways Are Equal (vv. 17-20).

God holds man responsible for his own deeds. The child is not condemned because of the deeds of his father, nor can it be said that the fathers have eaten sour grapes and the children's teeth are set on edge. This does not do away with the law of heredity. Regardless of what one's past life has been, God's grace in Jesus Christ blots out his record and he stands accepted in the Beloved. Past good deeds do not entitle one to liberty or license in the present. God knows no works of supererogation.

November 17  
The Return Predicted  
Ezra 1:1-6; Psalm 126:1-6  
Golden Text: The Lord hath done great

things for us, whereof we are glad.—Psalm 126:3.

### I. The Return Predicted (Jer. 29:1-14).

It seems that false prophets were flourishing in Babylon telling the people that they would speedily be restored to their own land. To counteract this the Lord moved Jeremiah to send this letter to the captives in Babylon (vv. 8, 9). In this letter he advised them to settle down and quietly pursue their regular callings of life and not to be led astray by the false prophets (vv. 6, 7).

#### 1. The Length of the Captivity (v. 10).

Their coming back was to be "after seventy years." From Daniel 9:2 it is clear that seventy years means a definite time. It dates from the time when the first company was taken captive, among which Daniel was found.

#### 2. Recovered by God (vv. 10-14).

God's purpose in the captivity was to cure them of their idolatrous practices. He assured them that when His purpose was accomplished He would visit them and convince them of His good purpose toward them. When once this was done they would call upon Him in sincerity and He would be found of them. Their captivity He would turn away, gather them from all the nations, and bring them into their own land.

### II. The Predicted Captivity Fulfilled (Ezra 1:1-6).

#### 1. The Proclamation of Cyrus (vv. 1-4).

a. This was not by accident, but that the Word of the Lord might be fulfilled (v. 1).

What God has promised He will do; He never forgets. Wherever we find a promise which He hath made we can rest upon it. He will make good.

#### b. By divine initiation (v. 1).

"The Lord stirred up the spirit of Cyrus." How this was done we do not know. Possibly Daniel brought to his attention the

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prophecy of Isaiah and Jeremiah (Isa. 44:28; Jer. 25:12). Every impulse to do good in all men is caused by the Lord. Even a heathen king who may not have been conscious of doing His will, at God's appointed time took the initiative in this matter. It may have been that Cyrus only saw his own action as a piece of statecraft—the creation of a buffer nation between his kingdom and that of Egypt.

c. The content of his proclamation (vv. 2-4).

(1) "The Lord God of heaven hath charged me to build him a house in Jerusalem" (v. 2).

This makes clear that he had some impression of God's hand upon him.

(2) Appealed to Jewish patriotism (v. 3). He invoked upon such as possessed the national religious feeling, the blessing of God, and commanded them to go and build the house of the Lord God.

(3) Lent assistance (v. 4).

Many of the Jews were established in business and therefore were not free to go. Many, no doubt, had lost their national spirit and therefore were not anxious to go. All such were to lend friendly assistance in silver, gold, and beasts. Those who cannot go to do God's work should strengthen the hands of those who do.

2. The Response to Cyrus' Proclamation (vv. 5, 6).

The chief of the fathers of Judah and Benjamin, and the priests and Levites presented themselves as willing and ready to go. The company which returned was made up largely of representatives of Judah and Benjamin.

3. The Royal Favor (vv. 7-11).

Cyrus brought forth the vessels of the house of the Lord which Nebuchadnezzar had carried away from Jerusalem and put into the house of his gods. This was a great encouragement to every loyal Jew whose heart had been grieved over the profanation of these sacred vessels. Now to have 5,400 of these vessels returned to their owners and sent back to Jerusalem to be put to their original use, met a hearty response by the Jews.

III. The Gladness and Rejoicing of the Returning Exiles (Ps. 126:1-6).

1. The Proclamation of Cyrus as a Dream (v. 1).

They recognized that their going back was through the favor of the Lord.

2. Their Laughter and Singing (vv. 2, 3).

They not only recognized this as the favor of the Lord upon them, but testified thereof in the hearing of the heathen round about them.

3. Their Prayer for Prosperity in the Land (v. 4).

They were not only going back with the consciousness of the good hand of the Lord upon them, but were trusting Him for fruitfulness of the land.

4. Sowing in Tears (vv. 5, 6).

The seeds which they were to sow in the land were so precious that they seemed to have hesitated as to sowing, and yet they recognized that joy would follow their sorrow as they brought with them the sheaves of the harvest.

November 24

The Message of Haggai and Zechariah  
Haggai 1:2-8; 2:8, 9; Zechariah 4:6-10

November, 1935

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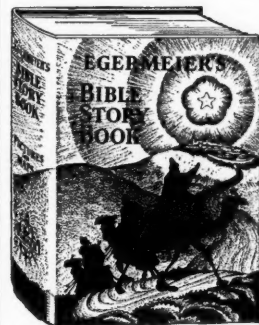
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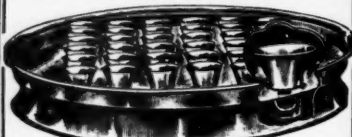
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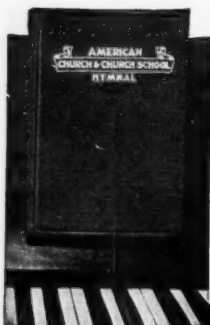


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Golden Text: I was glad when they said unto me, Let us go into the house of the Lord.—Psalm 122:1.

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### I. Laying the Foundation of the New Temple (Ezra 3:8-13).

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#### 1. The Priests in Their Official Apparel (v. 10).

These garments symbolized their consecration to the Lord's service.

#### 2. The Priests with Trumpets (v. 10). Trumpets were used in calling the people together.

#### 3. The Levites with Cymbals (v. 10). This was according to the arrangements made by David (I Chron. 15:16-21).

#### 4. Singing Together by Course (v. 11). This means that they sang to one another responsively. The one company sang, "The Lord is good." The other responded, "For his mercy endureth forever."

#### 5. Mingled Weeping and Singing (vv. 12, 13).

Some of the older men who had seen the magnificent temple of Solomon, wept much when they saw how far short the present foundation came of the former temple. Others were glad because of the favor of God which had brought them back, and that such an encouraging beginning had been made in the new house of worship.

### II. Building of the Temple Hindered (Ezra 4).

The leading adversaries were the Samaritans, a mongrel people, the offspring of the poor Jews who were left in Palestine and the foreign people who were sent into Palestine after the Jews were taken captive. The three perils which delayed the building of the temple for about fourteen years reveal the persistent methods which the enemies of God used to hinder the building program of God's people in every age.

#### 1. An Unintelligent Pessimism (3:12). Because things were not as promising as they should be, they were not disposed to go forward with a constructive program, and even hindered those who possessed a hopeful outlook. Under the circumstances, a glorious beginning had been made which had promise of great things in the future. When convinced of the divine purpose, God's people should go forward regardless of the forces of opposition.

#### 2. Worldly Compromise (4:2, 3). The adversaries said, "Let us build with you: for we seek your God." This is Satan's most common and effective method. The help of the unregenerate in forwarding the Lord's work should not be accepted by

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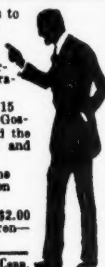
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the Lord's people. Leaders in the church should declare with Zerubbabel, "Ye have nothing to do with us in building a house for our God."

3. Open Opposition by the World (vv. 4-24).

When refused a part in the work, open and violent opposition was resorted to. Intimidation and political scheming were used to divert the building plan of God's people.

### III. Assurance of the Completion of the Second Temple (Zech. 4:6-10).

By means of the golden candlestick is represented the restoration of the Jewish nation and the fulfillment of its divine purpose. It was to be a light in the world. There were insuperable difficulties in the way of accomplishing their restoration, represented by the great mountain, but assurance was given that God by His Holy Spirit could easily accomplish their restoration. The mountain would be displaced by a plain. The two olive trees represent Zerubbabel and Joshua. The Holy Spirit was to accomplish this work through them.

### IV. The Temple Finished (Ezra 6:13-15).

Through the ministry of the prophets Haggai and Zechariah (Ezra 5:1; Hag. 1, 2), the people were encouraged to resume the work of the building of the temple. The people wrought with energy and enthusiasm. As soon as the temple was finished, they solemnly dedicated it to God (Ezra 6:16-22).

### V. The Blessedness of Dwelling in God's House (Ps. 84:1-4).

1. The Longing of the Soul for God's House (vv. 1, 2).

It is most refreshing when people have a longing desire to meet God in His house.

2. The Sparrow and Swallow Find Protection There (v. 3).

3. At Home in God's House (v. 4). Those who have a heart for God find their chief delight in dwelling in His house.

December 1

#### Ezra's Mission to Jerusalem

Ezra 7:6-10; 8:21-23, 31, 32

Golden Text: The hand of our God is upon all them for good that seek him.—Ezra 8:22.

About fifty years elapsed between the dedication of the Temple and the return of the second group to Palestine. Some notable battles had been fought between the Persians and the Greeks to the humiliation of the Persians. The episode recorded in the book of Esther seems to belong to the latter part of this period.

#### I. Ezra's Identity (7:1-10).

1. A Priest (vv. 1-5).

He was from the line which was to stand between God and the people. He was a descendant of Seraiah the priest, who was of the lineage of Aaron. The leader of the first company was Zerubbabel, a sort of military governor. The great need now was for a religious leader, for the people had gone far from God, as we see from the noble reformation which Ezra effected.

2. A Ready Scribe (v. 6).

He was a teacher of the law of God.

3. His High Ambition (vv. 7-10).

a. He set his heart to seek the law of the Lord (v. 10).

He definitely set out with the purpose to know God's Word. A definite purpose is essential for success in any enterprise. No one who purposes in his heart to seek the law of the Lord can fail. The secret of Daniel's success was that he purposed in his heart.

b. He set his heart to obey the Lord (v. 10).

He was not only concerned with knowing God's Word, but obeying it. God's Word

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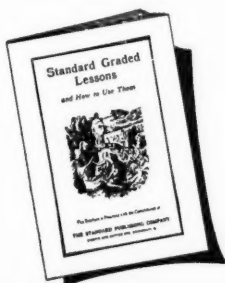
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cannot be known in its fullness by the intellect; it must be experienced. The essential qualifications for a teacher of the Bible, a preacher or Sunday School worker is obedience to God's Word.

c. He set his heart to teach in Israel God's statutes and judgments (v. 10).

He not only had a love for God's Word, but a desire to implant it in the hearts of others.

## II. Ezra's Commission (7:11-26).

Ezra went forth backed by the decree from King Artaxerxes. The king gave him a copy of the decree which authorized him to lead a company back to Jerusalem. This decree empowered him to:

1. Collect Funds (vv. 15, 16).
2. Levy Tribute (vv. 21, 22).
3. Appoint Magistrates and Judges (v. 25).
4. Execute Penalties (v. 26).

So great was the king's confidence in Ezra, that he delegated all these powers to him. For this great favor Ezra lifted his heart to God in thanksgiving (vv. 27, 28). He was mainly concerned with the fact

that he was to beautify the Lord's house, and acknowledged that God had put His purpose into the king's heart. He kept steadily before him the fact that his responsibility was primarily to God.

## III. The Company Which Returned with Ezra (Ezra 8:1-20).

This company was comparatively small, only 1,754 males, but including the women, children and servants there were perhaps six or seven thousand people. It is interesting to note that names are listed with this company who refused to go on the first expedition. Before proceeding on the journey Ezra was careful to find out as to whether any of the Levites, the ministers of God, were with them (v. 15). He knew that the success of their enterprise depended upon the spiritual condition of the people. Temporal blessings and prosperity of the individual and the nation depend upon the people's attitude toward God. The primary reason why America remains in the depression is that they are not turning their hearts to God.

## IV. Ezra's Prayer and Fasting (8:21-23).

The first thing that he did was to seek God's guidance. All Christians, as well as leaders of the people, should seek divine guidance and help in every new undertaking. We should only go upon such expeditions as we can invoke God's blessing. The reason Ezra sought the Lord's help was that as far as possible he desired his mission to be free from human dependence. He did not minimize the dangers attending his journey, but since he had assured the king that the hand of the Lord would be upon all for good who sought Him, he was ashamed to ask the king for a military escort to protect them from the marauding Arabs. His desire was to prove to the king the reality of God's help, as God's honor among the heathen was at stake. This was a real test of faith, but God was faithful.

## V. The Successful Journey (8:24-32).

God heard their prayer. The treasure intrusted to them was great. Perhaps the entire value of money and sacred utensils was nearly five million dollars. For a small caravan to go through a country infested by these robber bands, carrying such an amount of money, was most perilous, but Ezra knew that God was able and would protect them. Observe:

1. Their Strict Accounting (vv. 24-30).

The money was weighed unto them at the start and was to be weighed when turned over to the authorities at Jerusalem. The incentive to honest and strict accounting of the trust was that they were holy men and were intrusted with that which was holy because it belonged to God. Most exacting care should be exercised in handling the Lord's money.

2. Their Safe Arrival (vv. 31, 32).

Some four and one-half months were required to make the journey. God brought them safely to their destination, thus proving that He is faithful to those who put their trust in Him.

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## THE SOVEREIGNTY OF THE SPIRIT

1. He must not be resisted (Acts 7:51).
2. He must not be limited (Isa. 78:41).
3. He must not be quenched (I Thess. 5:9).
4. He must not be grieved (Eph. 4:30).
5. He must not be spoken against (Matt. 12:32).—James Worboys.

## BELIEVER'S NAMES

1. Sons of God (Gal. 4:6).
2. Servants of Christ (I Cor. 7:22).
3. Soldiers of Christ (II Tim. 2:3).
4. Friends of Christ (John 15:15).
5. Members of Christ (I Cor. 6:15).
6. Partakers of Christ (Heb. 3:14).
7. Royal Priesthood (I Pet. 2:9).—*Amer. Christian's Magazine.*

## GOD REBUKING WORLDLINESS

James 4:1-10

1. Derivation of Worldliness (v. 1).
2. Deprivation of Worldliness (vv. 2, 3).
3. Defiance of Worldliness (v. 4).
4. Doom of Worldliness (vv. 5, 6).
5. Deliverances from and Defenses against Worldliness (vv. 7-10).—R. W. Van Anda.

## THE EXAMPLE OF CHRIST IN PHILIPPIANS

- Chapter 1. The gospel mind and Christ the life.
- Chapter 2. The humble mind and Christ the example.
- Chapter 3. The earnest mind and Christ the object.
- Chapter 4. The peaceful mind and Christ the strength.—Mrs. Stephen Menzies.

## THE LOVE OF GOD

John 3:16

1. The Object to which it was directed—"the world."
2. The Cost involved in its manifestation—"his only begotten Son."
3. The Condition under which it is received—"whosoever believeth."
4. The Result to those who possess it—"everlasting life."—Anon.

## THE NEW LIFE

1. Life is a Journey.  
I will live it trustingly (Ps. 23:4).
2. Life is a Task.  
I will live it obediently (I John 3:22).
3. Life is a Mission.  
I will live it helpfully (Eph. 4:32).
4. Life is a Contest.  
I will live it earnestly (I Cor. 16:13).
5. Life is a Battle.  
I will live it courageously (Josh. 1:9).—Frank Ellsworth Bigelow, in *Watchman-Examiner*.

## FAITH AND ITS RESOURCES

James 1:5-8

- The fifth verse suggests the following:
1. Poverty—"any man lack wisdom."
  2. Privilege—"let him ask of God."
  3. Promise—"giveth to all men liberally."
  4. Perseverance—"upbraideth not."
  5. Possession—"shall be given him."

The absolute need of faith in order to lay hold upon God's resources is set forth in verses six to eight.—S. C. Theo. Ramsey.

## BELIEVERS AND CHRIST

1. Crucified together with Him (Rom. 6:6).
2. Buried together with Him (Col. 2:12).
3. Quickened together with Him (Eph. 2:5).
4. Risen together with Him (Eph. 2:6).
5. Heirs together with Him (Rom. 8:17).
6. Sufferers together with Him (Rom. 8:17).
7. Glorified together with Him (Rom. 8:17).—*Am. Christian's Magazine.*

## CHRIST IN PSALM 40

1. Patience—"I waited patiently" (v. 1).
2. Deliverance—"He brought me up" (v. 2).
3. Gratitude—"put a new song in my mouth" (v. 3).
4. Example—"many shall see and trust" (v. 3).
5. Humility—"respecteth not the proud" (v. 4).
6. Testimony—"Many, O Lord, are thy works" (v. 5).
7. Enjoyment—"thy thoughts to usward" (v. 5).—Wm. Grierson, in *Am. Christian's Magazine*.

## THE BELIEVER

### I. Has Been:

1. Child of Wrath (Eph. 2:3).
2. Called (I Pet. 2:9; II Tim. 1:9).
3. Converted (Titus 3:5).
4. Chosen (John 15:16; I Pet. 2:9).
5. Challenged (Luke 6:38).
6. Changed (II Cor. 5:17).

### II. Shall Be:

1. Caught up (I Thess. 4:17).
2. Changed (I Cor. 15:51-54).
3. Contented (Ps. 17:15).
4. Claimed (John 14:3).
5. Compensated (Rev. 22:12).

### III. Should Be:

1. Concerned (Rom. 10:1).
2. Consecrated (II Cor. 6:17).
3. Confessing (I Pet. 3:15; Matt. 10:32).
4. Contending (Jude 3).—Elias Goehle.

## THANKSGIVING

Abounding in thanksgiving.—Colossians 2:7, R. V.

I. Thanksgiving as a duty. See text and Colossians 3:15 to end.

II. Thanksgiving as a privilege. Illustrated by returning thanks for a gift from a friend. One wants to do it.

III. Thanksgiving should be continuous. Not simply one day in a year, but each day should be a thanksgiving day.

IV. Thanksgiving should have a prominent part in the life, especially of the Christian.

V. In thanksgiving we should always recognize the supreme importance of spiritual gifts.—E. H. Knight.

## A PSALM OF THANKSGIVING

Psalm 103

Introduction: David's desire to express his appreciation of God's grace.

### I. For Personal Benefits (vv. 1-5).

1. Salvation.
2. Redemption.
3. Satisfaction.
4. Restoration.

### II. For National Blessings (vv. 6-19).

1. Righteousness.
2. Revelation.
3. Remembrance.

### III. For Spiritual Bounties (vv. 20-22).

1. Harkening.
2. Ministering.
3. Working.—Walter Rothwell.

## THANKSGIVING TO GOD BEFITTING

### I. By Nations, for His Provision, Protection, and Preservation:

1. The earth is the Lord's (Ps. 24:1).
2. He sends rain on all (Matt. 5:45).
3. He gives life to all (Acts 17:24-28).
4. Every good gift from above (James 1:17).
5. All nations are as nothing (Isa. 40:15-17).
6. God maketh wars to cease (Ps. 46:9).
7. Praise the Lord, all ye nations (Ps. 117:1).

### II. By Individuals, for His Goodness, Gifts, Glory:

1. Be thankful unto the Lord (Ps. 100:4).
2. Heathen are unthankful (Rom. 1:21).
3. Receive food with thanksgiving (I Tim. 4:3, 4).
4. Give thanks always for all things (Eph. 5:20).
5. Offer praise to God continually (Heb. 13:15).
6. Thanks for His unspeakable gift (II Cor. 9:15).
7. Thanks for resurrection victory (I Cor. 15:57).—N. H. Camp.

"You can never speak to the wrong man about Christ"—Peter MacFarlane.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



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## A PARADOX

He asked for strength that he might achieve. He was made weak that he might obey.

He asked for health that he might do greater things. He was given infirmity that he might do better things.

He asked for riches that he might be happy. He was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life. He was given life that he might enjoy all things.

He was given nothing that he asked for, more than he hoped for.

His prayer is unanswered. He is most blest.—*The Congregationalist*.

## FAITH IN CHRIST

Faith obtains salvation (Acts 16:31).  
Faith secures everlasting life (John 6:47).

Faith makes us partakers of the divine nature, or children of God (I John 5:1).  
Faith relieves us of any fear of the judgment as to our sins (John 5:24).

Faith introduces the sinner into the presence of God completely justified (Acts 13:39).

Faith, before any works of any kind are done, receives a righteousness which is accepted in the high court of heaven (Rom. 4:5).

Faith, which excludes all merit of our own, renders our salvation perfectly secure (Rom. 4:16).—*Philippine Evangelist*.

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## FAITH

1. A Pertinent Question—"Is any thing too hard for the Lord?" (Gen. 18:14).
2. A Remarkable Statement—"with God all things are possible" (Matt. 19:26).
3. An Outstanding Illustration—"He (Abraham) staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" (Rom. 4:20).
4. A Timely Prayer—"Lord, increase our faith" (Luke 17:5).—W. Taylor Joyce.

## II TIMOTHY 1:1-12

Introduction (vv. 1-3).

1. Unending Trials—suggested by "thy tears" (v. 4).
2. Unfeigned Faith—dwelling in him (v. 5).
3. Unlimited Power—the power of God (vv. 6, 7).
4. Unashamed Testimony—willing to bear affliction (v. 8).
5. Unearned Blessing—not according to works (v. 9).
6. Unknown Glory—He is able to keep that which I have "surrendered" unto Him "in preparation for" that day.—Wm. J. Rayner.

## MISPLACED AFFECTIONS

1. The love of Money (I Tim. 6:10). Illustrated in Judas (John 13:30).
2. The love of Self (II Tim. 3:2). Illustrated in Theudas (Acts 5:36).
3. The love of Pleasure (II Tim. 3:4). Illustrated in Belshazzar (Dan. 5).
4. The love of Pre-eminence (III John 9). Illustrated in Diotrefes.
5. The love of the World (II Tim. 4:10). Illustrated in Demas.
6. The love of Darkness (John 3:19). Illustrated in Judas (John 13:30).
7. The love of Man's Praise (John 12:43). Illustrated in chief rulers (John 12:42, 43).—H. Ainscough, Jr., in *The Witness*.

## CONFESSION

With the sorrow for sin there will always go the desire for pardon. The penitent soul is not too proud to long for forgiveness. And the measure of our appreciation of forgiveness will be the measure of our longing for it. If men today are prone to care little whether or not they are forgiven, it is because there is a diminished consciousness of sin and what it is. . . . The proper outlet for the godly sorrow which goes to make up repentance is confession. There can be no rest of heart until confession has been made.—J. Russell Howden.

## SUGGESTION TO NEW CHURCH BUILDING COMMITTEES

A consecrated Los Angeles Christian business man offers for consideration the following words of Scripture for use on church buildings, to be placed directly over the main entrance:

"That they which enter in may see the light" (Luke 8:16) or, "That they which come in may see the light" (Luke 11:33).

## PEACE

The peace of God which passeth all understanding.—Philippians 4:7.  
There is a life deep hid in God  
Where all is calm and still,  
Where listening to His holy Word  
One learns to trust, until  
All anxious care is put away  
And there is peace, profound, alway:  
Grant us Thy peace, O God!  
—H. W. Frost, in *China's Millions*.

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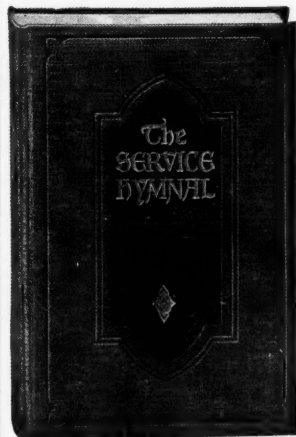
Romans 5:1-5

Are that we:

1. Have peace with God (v. 1).
  2. Have access to grace (v. 2).
  3. Rejoice in hope (v. 2).
  4. Glory in tribulations (v. 3).
  5. Acquire patience (v. 3).
  6. Through this, get experience (v. 4).
  7. From experience, receive hope (v. 5).
- Wm. J. Riehl, Jr.

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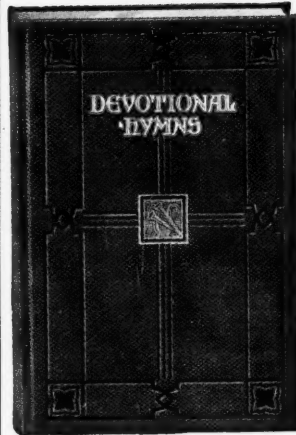
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## WORTH QUOTING

"There is a vast difference between looking to the Lord through your circumstances, and looking at them with the Lord in between."

"We are often cast down, as it were, that we may be cast upon the Lord."

"Men may laugh at hell, but they will not laugh in hell."

"If you do not crown Him Lord of all, you do not crown Him Lord at all."

## CHRIST AS GOD AND AS MAN

Christ fed the hungry multitudes, yet He hungered.

Christ is the King of kings, yet He paid tribute to Caesar.

Christ cast out devils, yet was accused of being in league with the Devil.

Christ dries the tears of the broken-hearted, yet He wept.

Christ is the true source of joy, yet He sorrowed.

Christ answers prayer, yet He prayed.

Christ is the Good Shepherd, but is led as a lamb to the slaughter.

Christ created the world, but He had no place to lay His head.

Christ is our sure defense, yet He was taken captive.

Christ is the world's Redeemer, yet He was sold for thirty pieces of silver, the price of a slave.

Christ gives the water of life freely, yet in dying He said, "I thirst."

Christ raised others from the dead, but He died and by His death abolished death. —*The Free Methodist*.

## THREE QUALITIES OF CHRISTIANS

True Christians, it seems to me, are of three qualities, which are revealed by the different ways in which tribulations are borne.

The first seem made of *lead*: they murmur and repine, and find fault with God in trial, even if they do not lose their trust in Him altogether.

The second are as *silver*: in tribulation they show patience and resignation, giving no utterance to impatient or rebellious thoughts, though often sorely tried and tempted to do so.

The third come forth as *gold*: they rejoice so truly and unaffectedly in their tribulation that friends who come to pity stay to learn their secret.

These, even in their sufferings, have hearts at leisure from themselves to soothe and sympathize with others. They do not ask for comforters, but for sharers in their joy. They do not want to be told of the delights of heaven, for in spirit they are in heaven now. They are slow and careful even in praying for relief from their sufferings; feeling it often wiser and better to leave the matter in the hands of the Father they know so well and trust so fully, whose wisdom is as great as His love.

I have seen these golden ones in trial; and all I can say as a matter of sober personal experience is that the light in which they live is dazzling; they represent, wholly unconsciously, the sublime in suffering.—A. T. Schofield, in *The Knowledge of God*.

Moody Bible Institute Monthly



# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

The workers whose reports appear in this department request the prayers of the MOODY MONTHLY family for the Lord's blessing and guidance in their evangelistic efforts. Will you join us in prayer for them?—Editors.

**L. James and Mrs. Kindig** held successful campaigns during September in Davenport, Iowa, and St. Cloud, Minn. The churches were mightily quickened and blessed with a very substantial ingathering.

**Hyman Appelman**, Christian Jew, reports 70 conversions in a two weeks meeting in Sulphur Springs, Tex., and 128 additions in a two weeks meeting in the Calvary Baptist Church, Dallas, Tex.

**Ed. Henry** conducted meetings Sept. 1-15 in the Washington Street Mission of Springfield, Ill. A large amplifier attracted many unsaved, and many evenings the capacity audience inside the hall was augmented by those standing outside. The last two weeks of the month witnessed a gracious revival in the Methodist Church at Riverton, Ill., where 30 gave their hearts to Christ.

**Harold Alexander** reports from San Diego, Calif., that the great Exposition Evangelistic Campaign is drawing to a close. There have been many conversions and consecrations during the meetings, but the recording of the number has been left in the hands of God. There have been 28 visiting speakers during the campaign and an attendance of well over 60,000. Mr. Alexander is the director of music at the First Baptist Church for the length of the campaign.

**M. E. Hawkins**, pastor of the First Baptist Church of Mishawaka, Ind., held a 12 days meeting in the Olive Branch Baptist Church, Linton, Ind., Gordon Kimble, pastor. During the meeting there were 11 converts, 20 consecrations, and 6 young people were called for full time service, 4 of which were called to Africa. Fifteen hundred and eleven chapters were read by the young people during this meeting, three hundred Scripture verses were memorized.

**John Carrara** held services July 6-15 in the Gospel Tabernacle, Cortland, N.Y.; in the Frankford Gospel Testimony tent meeting at Philadelphia, Pa., July 19-26. August 11-19 he was the speaker at the Upland Bible Conference, Upland, Pa. He reports souls saved, Christians revived and reconsecrated.

**C. William Harris** reports a fine meeting in September in the Avondale Methodist Church, Muncie, Ind. Many conversions were reported.

**Guy Green** held services Sept. 4-15, for the First Presbyterian Church, Jefferson, Tex., as the result of which 6 persons were received into membership. During the meeting Mr. Green gave seven morning Bible recitals from memory.

**F. F. Rueckert** reports a good meeting in September in Elkhart, Ind. Souls were saved and Christians were drawn into closer fellowship with the Lord.

**Sylvester Sanford** held a meeting September 2-15 in the Highland Heights Presbyterian Church, Memphis, Tenn., Turney B. Roddy, pastor. Children's services were held each afternoon. The altar was filled night after night with those who wanted to follow the Lord, and great crowds attended the meeting. Seventeen young people decided for life work. Mr. Sanford spent five days in a soul saving campaign in the Chicago United Mission with C. B. McQueen, superintendent. Mr. Sanford was also on the program of the Christian Business Men's Association several days during the noon hours.

**Guila Logue and Muriel Smith**, of Lancaster, Pa., directed the music, had charge of the Bible study and children's services, and conducted some of the afternoon and evening services, July 25-August 6, at the Lykens Valley Camp Meeting, under the auspices of the United Brethren Church, at Elizabethtown, Pa. Large crowds assembled and a very profitable time was spent. A number of young people consecrated their lives for service. From August 9-18, they were the evangelists at the Island Grove Camp Meeting, conducted by the Evangelical Church, at Mexico, Pa. There were many decisions and a number of young people dedicated their lives for the Master's service.

**The Farrar Party**, "Sharers of Good News," conducted a campaign in September in the First Baptist Church, Escondido, Calif., E. Morgan, pastor. Scores of Christians responded to "the call for the Spirit-filled life," many restorations were reported, and many accepted the Lord as Saviour. Out-door services were conducted in the park. The amplifying system installed on the car reached thousands. Miss Helen Griggs, pianist and young people's worker, held inspirational services each night for the high school group. From this work, some will be entering the Institute. Mrs. Elden Farrar assists in the musical program. Meetings were also held in the First Baptist Church, Tucson, Ariz., Evangelistic Center, Phoenix, and the First Baptist Church, Bisbee, Ariz.

## EVANGELISTS' AND SINGERS' EXCHANGE



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Sara C. Palmer conducted meetings Sept. 29 to Oct. 20 in Juniata, Pa.

**Bill and Mrs. Hadley** report a weeks meeting in Aurora, Ill. Mr. Hadley also spoke in the county jail at Geneva, Ill., where 10 men stepped up to the bars and accepted Christ as their Saviour. The meetings in Aurora were well attended.

**Dr. Jack Cardill**, Winona Lake, Ind., conducted meetings beginning Sept. 22, for the Fellowship of the Cross Tabernacle, Evansville, Ind. Many souls were saved and Christians edified and drawn closer to the Lord.

**Oscar Lowry and Arthur W. McKee** closed a meeting Sept. 29, in Calvary Baptist Church, N.Y. The attendance was splendid. A wonderful choir assisted and many found Christ as their Saviour. The outstanding services were those con-



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ducted for men only and women only. These were well attended and the interest was so great the men called for another such service, which was held on the last Sunday afternoon.

Ray and Mrs. Osterhouse were in a campaign August 18 through Sept. 3, at the First Baptist Church of Ferndale, Wash., J. R. L. Haslem, pastor. The church was revived, backsliders restored, and sinners saved. Sept. 4 they presented a sacred concert at the First Baptist Church of Bellingham, Wash., Dr. Fredrick W. Carstens, pastor. On September 22 they began a campaign in the Baptist Church of Ontario, Ore., Clifford C. Hovda, pastor. Klon E. Matthews, pastor of the United Presbyterian Church of Ontario, co-operated in the revival effort. The Lord blessed the services.

O. W. Stucky conducted a two weeks return engagement in September with the First Baptist Church, Albion, Mich., H. C. Carnell, pastor. During the meeting 55 took a definite stand for the Lord. The congregation read a total of 9,489 chapters in the Bible, and the presence of Bibles grew to 227 in the closing service. The congregation reported reading 557 Bible books during the campaign. One of the high lights of the meeting was a young people's rally at which 80 young folks met for a fellowship luncheon and a goodly number of them enlisted in the two young people's organizations of the church.

Southwest Bible and Missionary Conference under the direction of James R. Smith reports: "Unique among Christian gatherings is this conference, held annually in August, at Camp Elden, near Flagstaff, Ariz. To this attractive camp among the pines come representatives of about a dozen Indian tribes of Arizona, California, and New Mexico, and missionaries of many denominations. Each day began with a 6:30 prayer meeting, where the interracial group came to the chapel to talk with God. At nine o'clock sectional meetings were held, which included Bible classes in the Hopi and Navajo languages, a class on personal evangelism, another for study of the Word by white and Indian missionary

workers; and classes for children. Bible addresses were delivered by Dr. Clarence Bouma, Grand Rapids, Mich.; Dr. Carl Armerding, of San Diego, Calif.; Harold Laird, of Wilmington, Del.; and Evangelist Dr. James Rayburn, of Newton, Kan. The afternoon hour for natives was in charge of E. A. Buchenau, of San Diego. The Indians came to give as well as to receive. Their prayers, testimonies, and songs, in the Indian languages and in English, left no doubt of the power of God in their lives. Two quartets, representing the Denver Bible Institute and Wheaton College, brought great blessing in song. Mr. and Mrs. J. Jones, of Denver Bible Institute, had charge of the music. Street meetings were held daily in Flagstaff, under the leadership of James Anderson. The camp fire services, following the evening meetings in the chapel, were seasons of thrilling interest, as around the blazing logs the Indians told frankly their experiences first with the things of the heathen life and now with the Lord Jesus Christ."

## NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Henry Ostrom was the speaker Sept. 4-8 at the Pittsburgh Annual Conference of the Methodist Protestant ministers at Connelville, Pa. The meetings were well attended. On Sept. 22-29 he held his third annual Bible conference at the First United Presbyterian Church, Toledo, Ohio, Fred J. Mitchell, pastor.

Max I. Reich was speaker at the meeting Sept. 16-18, of the First Synod of the West, held in the Poland Avenue United Presbyterian Church, Struthers, Ohio. Sept. 19-21 he spoke at the Friends Meeting in Salem, Ohio, and Sept. 22-27 at the General Conference of the Brethren in Christ Church held in Beulah Chapel, Springfield, Ohio.

The Sunshine Gospel Trio filled engagements in Ohio as follows: Sept. 4-6, Baptist Church, Akron, C. J. Pugh, pastor; Sept. 8, participated in a tent meeting in Sebring, and held a concert in the United Presbyterian Church, Alliance, Fred Nelson, pastor; Sept. 9-17 in the United Presbyterian Prayer Retreat, Cleveland; City Mission, Douglas Hine, superintendent; First Methodist Episcopal Church, Dr. Carlisle L. Hubbard, pastor, and Euclid Avenue Baptist Church, Dr. Ralph Walker, pastor; the Gospel Church, Dr. Herbert Mackenzie, pastor; Cleveland Bethel Church, T. A. S. Homme, pastor. On Sept. 19 the trio was at Cazenovia Baptist Church, Buffalo, N. Y., Dr. J. Palmer Muntz, pastor; Sept. 22-24, in Rochester, N. Y., Baptist Temple, Dr. Frank G. Sayers, pastor; Brighton Community Church, Dean S. Bedford, pastor; Methodist Protestant Church, G. Charles Weaver, pastor; Sept. 25, United Presbyterian Church, Buffalo, N. Y., Walter Moorehead Hopping, pastor; also had four radio renditions over NBC, Buffalo.



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THE GOSPEL MINISTER, Westfield, Indiana

November, 1935

N. Y. Sept. 18, Willowick Baptist Church,  
Cleveland, Ohio, Paul M. Cell, pastor;  
Sept. 26-27, Randall Memorial Baptist  
Church, Williamsburg, N. Y., Clarence M.  
Keen, pastor; Sept. 29, First Baptist  
Church, Ashtabula, Ohio, George A.  
Bates, pastor; Sept. 30, Methodist Episco-  
pal Church, Johnsonburg, N. Y., Mrs. W.  
W. Taylor, correspondent. An alumni  
fellowship meeting was held in Williams-  
burg preceding the evening service, and  
a fine spirit of encouragement and ardor  
for wider opportunities in the Master's  
service was manifested.

Dr. W. P. White held a series of meet-  
ings Sept. 1-10 in the Central Baptist  
Church, Victoria, British Columbia, J. B.  
Rowell, pastor; and Sept. 22-29 in the  
Bethsaida Baptist Church of South  
Tacoma, Wash., Marion Flint, pastor.

Harold McCormick Lintz has finished  
his twelve weeks' campaign in Scotland  
and has begun union meetings in Quincy,  
Mass., where he will be assisted by the  
radio quartet of the New England Fel-  
lowship. A detailed report of his work  
in Scotland will appear later.

## FUTURE ENGAGEMENTS

Harry O. Anderson—October, No. Hollywood,  
Calif.

Gerald E. Bonney—Nov. 10-25, Haverhill,  
Mass.

Harry Beckman—Calhoun, Ky.; Nov. 3-17,  
Anderson, Ind.; Nov. 18-Dec. 8, Howell, Mich.;  
Dec. 9-22, West Highland, Mich.

Leonard Eilers—Oct. 20-Nov. 3, Calexico,  
Calif.; Nov. 10-Dec. 1, Sweet Home, Ore.; Dec.  
22, Hermosa Beach, Calif.

Kermit L. Finley—Oct. 28-Nov. 17, Paris, Ill.;  
Nov. 19-Dec. 8, Racine, Wis.; Dec. 15-Jan. 5,  
Robinson, Ill.; Jan. 12-31, Hardinville, Ill.

Ed. Henry—October, Nokomis, Ill.; November,  
Witt, Ill.

C. William Harris—Ocean View, Dec.; Nov.  
2-17, Chickasha, Okla.; Nov. 19-Dec. 8, Rock-  
ford, Ill.; Dec. 10-22, Greenville, Ill.; Dec. 29-  
Jan. 6, Dayton, O.

R. C. Haycock—Nov. 3-17, Brockway, Pa.

Oscar Lowry—Oct. 6-27, Superior, Wis.; Nov.  
3-24, Pontiac, Mich.; Dec. 1-15, Brooklyn, N. Y.

Raymond O. Nelson—October, Superior, Wis.  
David F. Nygren and Harry W. Bundy—Octo-  
ber, Lindsay, Kan.; November, Niagara Falls,  
Ont., Can.

W. E. Pietsch—Oct. 21-Nov. 3, Chicago, Ill.  
Dr. James Rayburn—Nov. 17-Dec. 15, Marion,  
Kan.; January, Blackwell, Okla.; February, Neo-  
desha, Kan.

F. E. Rueckert—Nov. 17, Jeffersonville, O.;  
Jan. 6, 1936, Oglesby, Ill.; Feb. 2, Ottawa, Kan.;  
Mar. 1, Mt. Vernon, S. Dak.; Mar. 24, Parker,  
S. Dak.

Sylvester Sanford—Oct. 21-Nov. 3, Circle,  
Mont.; Nov. 4-17, Malta, Mont.; Nov. 18-Dec.  
1, Harlem, Mont.; Dec. 2-15, Great Falls, Mont.;  
Jan. 5-19, Long Beach, Calif.; Jan. 20-Feb. 16,  
San Diego, Calif.; Feb. 17-Mar. 1, Riverside,  
Calif.; Mar. 2-29, Los Angeles, Calif.; Mar. 31-  
Apr. 12, Sylvia, Kan.; Apr. 14-26, Anderson,  
Ind.

Guila Logue and Muriel Smith—Oct. 29-Nov.  
10, Mechanicsburg, Pa.; Nov. 12-24, Mount Holly  
Springs, Pa.; Nov. 26-Dec. 8, Kinderhook, Pa.;  
Dec. 10-22, Halifax, Pa.; Jan. 14-26, Phoenix-  
ville, Pa.; Jan. 28-Feb. 9, Millersburg, Pa.;  
Feb. 11-23, Lancaster, Pa.

Ralph E. Stewart—October, Detroit, Mich.  
Gipsy Smith, Jr.—Oct. 20-Nov. 3, Lexington,  
Ky.; Nov. 10-24, Alliance, Ohio; Nov. 27-Dec.  
15, Monticello, Ga.; Jan. 5-19, Selma, Ala.; Jan.  
26-Feb. 9, Monroe, La.; Feb. 16-Mar. 1, Colum-  
bus, Miss.; Mar. 8-22, Hendersonville, N. Car.;  
Mar. 29-Apr. 12, Savannah, Ga.; Apr. 19-May 3,  
Atlanta, Ga.

O. W. Stucky—Oct. 20-Nov. 3, Chicago, Ill.;  
Nov. 10-24, Niles, Mich.; Dec. 1-15, Wyandotte,  
Mich.; Jan. 5-19, Toledo, O.; Jan. 26-Feb. 9,  
Detroit, Mich.

Clarence W. Tebo—Oct. 22-Nov. 3, Taberg,  
N. Y.; Nov. 5-24, Franklin, Pa.

J. W. Troy—Oct. 20-Nov. 4, Tacoma, Wash.;  
Nov. 10-25, Bradford, Pa.; Dec. 1-16, Bala  
Cynwyd, Pa.

George E. Vinaroff—Schuylkill Haven, Pa.

Anthony Zeoli—Oct. 27-Nov. 10, Detroit, Mich.;  
Nov. 17-Dec. 1, Minneapolis, Minn.; Dec. 8-15,  
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# Book Notices

Any book favorably mentioned in this department may be secured from the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

## Is the Jew Still First on God's Prophetic Program? by David L. Cooper, Th.M., Ph.D.

A Quebec correspondent thinks we conveyed a wrong impression in our notice of this pamphlet in May when we wrote: "We take issue with Dr. Cooper when he speaks of Paul's method as the literary one." Our correspondent would have us say that the literary method which Dr. Cooper advocates is "a supplement to that of the individual personal touch." We are glad to say this, because we would do no wrong either to the esteemed author or to our readers. We spoke of the pamphlet as "a worth while publication" and sought to encourage Dr. Cooper in his work, but somehow we got the impression about Paul's method as we stated it. Let us hope that this explanation and apology, a supplemental notice of the pamphlet, will increase its sale and usefulness. It is published by the Biblical Research Society, 4417 Bernice St., Los Angeles, Calif.—J.M.G.

## Daughter of Brahma, by E. Elizabeth Vickland.

Debt overtakes the relatives of an orphan girl, who through it becomes a servant in a Hindu lawyer's home. She is mistreated and runs away to a mission compound, where she breaks caste by becoming a Christian. Her legal guardian consents to her new outlook upon life. Following her training she becomes a native pastor's wife and together they establish a happy home.

The story is well told and in the changing order from Hinduism to Christianity gives valuable insight to the student of missions.

64 pages. 7½ x 5 inches. Fleming H. Revell Company, New York. J.R.R.

## Ships of Pearl, by Frank W. Boreham, D.D.

This twenty-ninth volume of essays can but enhance the indebtedness felt by a vast number of readers toward the Baptist preacher who emigrated to Australia and made it the center of a world-wide literary parish. Topics discussed are varied, yet all reflect his penetrating mind and charm of expression while exalting Christian character and ideals in so many aspects. Perhaps his tributes to Spurgeon are the choicest chapters, but those who minister to souls will also find others very suggestive. However, we cannot discover scriptural warrant for his anticipation of expanding centuries of our age, hence we would like to see his gifted pen inspired by the conception of Christ's early return to make all things new.

288 pages. 7½ x 5 inches. The Abingdon Press, New York. \$1.75. H.E.S.

## The Little Bible, An Anthology.

As its main title suggests, this compact volume aims to reproduce the Bible in smaller compass by printing its important portions without altering or editing the text, except for omissions and the rearrangement of the extracts in narrative or logical order. But thus the compiler assumes his authority and competence to decide on importance and improve the work of the Holy Spirit, for much more than repetitions and lists are omitted, and the divine inspiration of the whole in structure and contents set at naught. Moreover, parts of the Apocrypha are included as if of equal weight and sanction. Significant omissions are the prophecies in Daniel of kingdoms and weeks, those by our Lord in Matthew 24, the apostle Paul's account of the Rapture of saints, and all but a sixteenth of the verses contained in the first twenty chapters of the Revelation. The Appendix reflects Modernism at many points in an extended summary and explanation of the Bible, treating it as merely literature. Therefore we cannot recommend this book.

461 pages. 7 x 4½ inches. Oxford University Press, New York. \$2.00. H.E.S.

## All Thine Increase, by P. W. Thompson, M.A.

In this treatment of the tithe by a layman, "the soundest common sense is put forward in good virile English." It shows extensive reading and careful study, but the results are brought before the reader in so easy and attractive a style that he is hardly aware of the labor behind the book. The author offers in this well established volume some valuable suggestions to those who, by reason of poverty, are unable to contribute largely to charitable causes.

188 pages. 7½ x 5 inches. Marshall, Morgan and Scott, London. \$1.00. J.R.R.

## Our Korean Friends, by Frederick L. Miller.

Here is a record of humor, romance, and struggle in what was once called the Hermit Nation. The author is an educator with the narrator's gift of sympathetic insight and felicitous expression. Having lived among the Koreans, he portrays real people, and such is his skill that they move and have their being before one's vision. His delineations of native character will delight the reader; even if he is not a missionary enthusiast, he will be fascinated by this book. It is crowded with telling incidents, evidently based on actual occurrences, and almost every chapter is strong in human interest.

191 pages, 7¾ x 5¼ inches. Fleming H. Revell Company, New York. \$2.00. J.R.R.

## Church Work with Intermediates, by Elizabeth M. Finn.

In this volume is brought together the various phases of study in which the worker with Intermediates in the Church School would be interested. The book outlines a complete program of the church for this age group, including Sunday School lesson material, the department worship program, the class program, the various organizations and their programs. Attention is given to adult and pupil leadership. In the program of play, in addition to the purposes to be remembered in recreation for Intermediates, are directions for many games, among which are twenty instructive in Bible facts.

The book is prepared to meet the needs of the Northern Baptist churches, recommending materials of the Keystone Graded Series. The emphasis seems to be on helping the Intermediate more to emerge into a larger self, than to see how Christ's life within can take the place of self-life.

200 pages. 7 x 5 inches. The Judson Press, Philadelphia \$1.25. J.E.C.

## God Speaks Again in Palestine, by P. N. Sigler.

This is a good and timely book, revealing thorough information regarding the Holy Land and the people to whom it was promised as an eternal possession. It is written in a kindly, sympathetic spirit, giving offense to no man. The writer, though not a Jew, displays a genuine understanding of the Jewish people. He sees beauty and worth in him as he is today. He dares to maintain that many of the Jewish prayers, though in unbelief, are according to the will of God and are in the process of being answered, and that the faithfulness and loyalty of the Jew to the land of his fathers are about to receive an abundant reward of blessing. There is, however, a stirring among the enemies of Israel on account of the reports regarding the discovery of untold treasures in the Dead Sea. Undoubtedly these are indications that the prophecies of Ezekiel 38 and 39, and many other predictions in the Bible speaking of Jacob's trouble, are about to be fulfilled. We heartily recommend a thorough reading of this interesting and valuable book.

236 pages. 8 x 5½ inches. The Christian Publishing Association, Dayton, Ohio. \$2.00. S.B.

## Them That Sow, by Mary Warburton Booth.

These intimate talks add another to Miss Booth's series of books on India. The arresting style is put to the highest use, not only in acquainting the reader with the progress of her work, but also with the spiritual development of herself and her workers which made it possible. Thus it is at once a spiritual clinic and a record of service—a chronicle with an interpretation.

200 pages. 7½ x 5½ inches. Pickering and Inglis, London. \$1.00. J.R.R.

## Zanahara in South Madagascar, by Andrew Burgess.

A splendidly illustrated volume, giving the story—and a thrilling story too—of the exploits of Christian missions in this fascinating island. The author has naturally given prominent place to the excellent ministry of his own society, working in connection with the Norwegian Lutheran Church of America, but the whole story of Christian missions in Madagascar is told, so full of adventure, conflict, martyrdom, and triumph. Many volumes have been written on Madagascar, but this compact, inexpensive book is one that will appeal to a wide circle of readers.

248 pages. 8 x 5½ inches. Augsburg Publishing House, Minneapolis. \$1.00. W.H.H.

## The Man Who Said He Would, by William Edward Biederwolf, D.D.

This is a volume of twelve striking sermons by Dr. Biederwolf. It embraces subjects like the following: The Man Who Said He Would but Wouldn't; The Man Who Said He Would but Couldn't; The Man Who Said He Would and Didn't; The Man Who Said He Would and Did.

Ministers who are looking for fresh, suggestive material by which to enrich their preaching, will do well to read this book. The style and method are peculiar to the author. For that very reason, it has a definite value to the preacher.

163 pages. 8 x 5½ inches. Wm. B. Eerdmans' Publishing Company, Grand Rapids. \$1.00. P.B.F.

## The Telling of Bible Stories, by E. C. Krampe.

During the past week we have examined text after text on Bible story telling, only to find that in every instance doubt was raised by the writers as to the integrity of the Old Testament narrative. We are happy therefore to discover one author who in his suggestions to parents and teachers concerning the art of story telling, is a firm believer in the historicity of the Bible narrative. The work is so excellent that we only regret that it could not be enlarged, for there is a real need today in our evangelical schools for such instruction as this.

42 pages. 7½ x 5½ inches. Central Publishing House, Cleveland. 35 cents. C.H.B.

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Another book by this gifted missionary writer must mean no less than another opportunity to experience intellectual delight and spiritual blessing for those who have been eager followers of her writings. The moving and poignant story of the transition of a child from Hindu caste bondage and error to liberty in Christ Jesus is sketched by the amma who was nearest to this awakening soul. There is no subtle place for making terms with antichristian religions here, but Christ is all and in all. "The Story of a Little Lover," who is affectionately called Star, will haunt the memory, if rightly read. 158 pages. 7 3/4 x 5 1/4 inches. Macmillan Company. \$1.20. W.M.R.

## Scofield Reference Bible.

Those who have long appreciated the Scofield Reference Bible will be glad to hear that the benefits found in its valuable helps are now offered in a low priced edition. It contains the same unabridged material as appears in the more expensive volumes, and it has also been printed on excellent paper, and strongly bound in simple cloth covers. Oxford University Press, New York. \$1.25. C.H.B.

## The Prophetic Character of the Psalms, by E. Bender Samuel.

The writer is the director of the Mildmay Mission to the Jews, and as would be expected, has a special interest in the Messianic Psalms, as well as those that pertain to the Jewish people. In the Foreword his collaborator, Samuel Hinds Wilkinson, declares that "no man is better fitted by race, by scholarship, and most of all by unflinching fidelity to the revealed truth of God," for service of this kind. As sidelights of interpretation, the references to the Hebrew original, the wisely chosen quotations, illuminating footnotes, and apt references are of special value.

206 pages. 7 1/2 x 4 3/4 inches. Pickering and Inglis, London. 75 cents. C.H.B.

## Youth with a Capital Why, by A. Lindsay Clegg.

This is an age of inquiry. Things that were taken for granted a generation ago are now questioned on every hand. The faith of the fathers is no longer accepted by the children. With advancing education and liberty of thought our young people are asking the why and wherefore of everything. The author sets forth the interrogation of modern youth as capital "Y" in the caption, being synonymous with "Why?" He does not pretend to solve all the problems of modern youth, but has reproduced in print his addresses given at conventions and missions where the application of the truth was all-important. A valuable book for those who are dealing with youth.

127 pages. 7 1/4 x 4 3/4 inches. Zondervan Publishing House, Grand Rapids. 40 cents. C.H.B.

## Bible Study Manuals, by A. Blystra, J. Bosma, M. Fakkema and N. Yeff.

There has been an increasing demand for lessons that would be suitable for the Week Day Church School, and these new manuals prepared and published by the National Union of Christian Schools, can be highly commended. The National Union of Christian Schools has had long experience in teaching the Bible to week-day pupils, and in these days when the Bible is neglected and even opposed in our public schools, these institutions which provide both secular and religious education are greatly appreciated. The new series of manuals in Bible study is composed of five parts, each containing thirty-six lessons. Parts 1 and 3 are already in print, the price of the former being 30 cents, and that of the latter 40 cents. Explanatory teachers' manual containing the key to the pupils' problems is issued for Part 1. The new books are not only simple and sound, but are illustrated and contain abundant experiential exercises.

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November, 1935

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The total amount of literature sent from September 2 to September 30, 1935: 26,032 Colportage Library books, 48,386 Gospels of John (Horton edition), 22,513 Evangel Booklets, 13,031 Pocket Treasuries, 56,373 tracts, 601 New Testaments, 25 Praise (song pamphlets), 2 Bible Alphabet and Memory Work booklets.

Sent in: 1,548 shipments to 45 states, including D.C., 9 shipments to the Philippine Islands, 4 shipments to Porto Rico, 2 shipments to Canada, 35 shipments to 11 foreign countries.

**Africa Book Fund:** 5 shipments: 16 Colportage Library books, 100 Gospels of John, 20 Evangel Booklets, 25 Pocket Treasuries, 205 tracts.

**Army and Navy Book Fund:** 1 shipment to 1 state: 15 Colportage Library books, 1 Gospel of John, 19 Evangel Booklets, 1 Pocket Treasury, 55 tracts.

**C. C. C. Camp Book Fund:** 12 shipments to 11 states: 120 Colportage Library books, 1,525 Gospels of John, 152 Evangel Booklets, 750 Pocket Treasuries, 10 Testaments, 2,555 tracts.

**Fire Station Book Fund:** 2 shipments to 2 states: 70 Colportage Library books, 106 Evangel Booklets, 100 Pocket Treasuries, 55 tracts.

**Free Tract Fund:** 19 shipments to 13 states: 5,907 tracts.

**General Mission Fields Book Fund:** 1 shipment to 1 state, 2 shipments to 2 foreign countries: 44 Colportage Library books, 39 Evangel Booklets, 105 tracts.

**Hospital Book Fund:** 118 shipments to 36 states, 1 shipment to the Philippine Islands: 2,248 Colportage Library books, 5,390 Gospels of John, 3,003 Evangel Booklets, 4,164 Pocket Treasuries, 15 Testaments, 18,769 tracts.

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**India Book Fund:** 12 shipments: 95 Colportage Library books, 10 Gospels of John, 40 Evangel Booklets, 10 Pocket Treasuries, 1,832 tracts.

**Latin America Book Fund:** 2 shipments to 2 states, 4 shipments to Porto Rico, 16 shipments to 6 foreign countries: 880 Colportage Library books, 773 Evangel Booklets, 4,700 tracts.

**Miners Book Fund:** 1 shipment to 1 state: 210 tracts.

**Mountain Book Fund:** 1,237 shipments to 13 states: 19,324 Colportage Library books, 32,632 Gospels of John, 14,396 Evangel Booklets, 3,069 Pocket Treasuries, 431 Testaments, 6,913 tracts, 25 Praise, 1 Bible Alphabet and Memory Work booklet.

**Negro Book Fund:** 5 shipments to 3 states: 80 Colportage Library books, 235 Gospels of John, 32 Evangel Booklets, 100 Pocket Treasuries, 18 Testaments.

**Philippine Islands Book Fund:** 8 shipments: 294 Colportage Library books, 240 Gospels of John, 120 Evangel Booklets, 212 Pocket Treasuries, 1 Testament, 1,230 tracts.

**Pioneer Book Fund:** 26 shipments to 16 states, 2 shipments to Canada: 473 Colportage Library books, 793 Gospels of John, 544 Evangel Booklets, 261 Pocket Treasuries, 30 Testaments, 2,375 tracts, 1 Bible Alphabet and Memory Work booklet.

**Prison Book Fund:** 121 shipments to 36 states: 2,373 Colportage Library books, 7,160 Gospels of John, 3,259 Evangel Booklets, 4,189 Pocket Treasuries, 96 Testaments, 10,492 tracts.

**Railroad Book Fund:** 2 shipments to 2 states: 150 Gospels of John, 10 Evangel Booklets, 550 tracts.

**Seamen Book Fund:** 1 shipment to 1 state: 150 Gospels of John, 150 Pocket Treasuries, 420 tracts.

## D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from September 1 to 30, 1935, inclusive:

	Number of Contributions	Amount of Contributions
Africa .....	3	\$ 3.50
Army and Navy .....	1	1.00
French Louisiana .....	8	37.50
Free Tract .....	4	2.82
General Missions .....	7	29.00
Hospital .....	197	604.10
India .....	1	10.00
Latin America .....	21	91.00
Life-Saving Stations .....	1	5.00
Lodging House .....	1	1.00
Lumber Camp .....	1	10.00
Mountain .....	91	432.41
Miners .....	1	10.00
Negro .....	8	21.00
Philippine Islands .....	3	52.00
Pioneer .....	19	112.61
Prison .....	234	763.62
P. C. C. Camps .....	20	114.35
Spain .....	1	1.00

## COLPORTAGE ASSOCIATION HONORS DR. GRAY

WHEREAS, in the wisdom of God, He has taken to Himself our friend and counselor, the Reverend James M. Gray, D.D., President Emeritus of The Moody Bible Institute of Chicago, who departed this life on September 21, 1935, be it

RESOLVED, That we, the Board of Directors of The Bible Institute Colportage Association of Chicago, extend to the bereaved family our sincere sympathy in the great loss sustained by them in the home-going of their worthy, honored and much loved father. And be it

RESOLVED, That we assure them of our prayers to the God of all comfort and grace, that He may alleviate and sustain each one in this his hour of sorrow.

BE IT FURTHER RESOLVED, That this resolution be spread on the minutes of the Association and that a copy of the same be presented to the family; also, that a copy be sent to the Editor of THE MOODY BIBLE INSTITUTE MONTHLY.

In behalf of the Board of Directors,

A. F. GAYLORD,  
Wm. NORTON,  
Committee.

September 23, 1935.

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Moody Bible Institute Monthly



# Alumni News

William M. Runyan

In collaboration with the Alumni Association of the Moody Bible Institute

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful cooperation will be greatly appreciated. Please send news items promptly, written legibly, with

full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

together former M.B.I. students for a season of inspiration and fellowship. President A. G. Annette, of the Alumni Association, was conference speaker and helper in the organization of a Fellowship Group for that state. A total of 7,000 miles was traveled by those attending the gathering, an average of 435 miles each. An ample report gives many interesting items regarding personnel and program. The state was divided into three districts, with a chairman for each, and meetings planned for each. Mr. Holden was elected state president.

## DR. GRAY WITH THE LORD

On the afternoon of Saturday, September 21, Dr. Gray's human eyes closed to things of earth, as his released spirit was flooded with the light that never was on land or sea. Eighty-four marvelous years were at that hour consummated in the daybreak of the eternal morning.

Other pages of the MONTHLY will speak more particularly for the great family of magazine readers; these lines are for the Institute family. The Church at large knew our honored teacher, counselor, and friend as the revealer of Bible truth, the magnetic platform speaker, the master of assemblies. In the inner life of the Institute he has revealed elements of character and gracious arts of friendship not generally recognized.

The exacting teacher knew how to sweeten the stress of the classroom with sallies of wit and sparkling repartee. And he knew how to sympathize. If obliged to sit as judge of an issue, he gave attention to both sides, and when rendering a decision showed himself a just judge, and a kindly one. The nature and extent of his world-embracing benefactions is recorded only in heaven. He was a cheerful giver.

Many stories will in time be bound into the sheaf of abiding memories—his words of encouragement, his inquiries of family welfare and messages of sympathy, his love for the out-of-doors, for his saddle horse, but most of all his love for people, his students, his friends. It is to be hoped that these incidents will be offered with every mark of authenticity, since legend can so easily spring up over night.

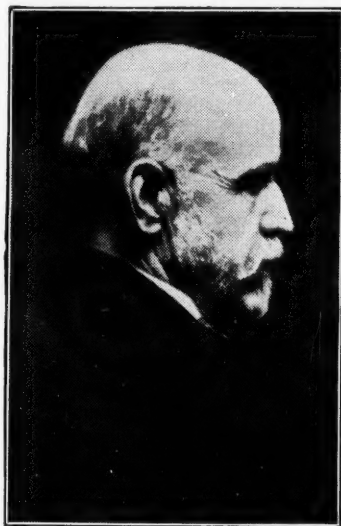
Prayerful sympathy is extended to the three living sons, and their families, in the loss they have sustained. Special gratitude may be fittingly expressed for the real ministry exercised through the past seventeen years by Dr. Gray's daughter-in-law, Mrs. James M. Gray, Jr., to whom he was a father indeed through many years. As keeper of the home, companion, and loving daughter, she anticipated his every need and ministered to his physical and mental well-being, and doubtless contributed by this means to the prolonging of his life and the effectiveness of his ministry. Reward will not be wanting, nor God's blessing, upon Mrs. Gray and her son, James M., III.

All these buildings seem strangely empty with him away. We are all pushing ahead under the gracious and devout leadership of Dr. Gray's chosen successor, Dr. Houghton, but there is deep grief, and hearts are subdued and going quietly before the Lord as the challenge of this great and victorious life is held in memory. "He being dead yet speaketh." "His works do follow him."

November, 1935

## FELLOWSHIP GROUP GATHERINGS

On Friday evening, Sept. 13, at the First Baptist Church, LaSalle, Ill., some one hundred former students from that area gathered for a season of inspiration which resulted in a re-organization of the fellowship. Melvin M. Seguire '29, second vice-president of the Alumni Association, met



Rev. James M. Gray, D. D.

with the company and helped to arouse enthusiasm. At a young people's rally preceding this service Dr. Will H. Houghton delivered a stirring address.

The Head of the Lakes Fellowship Group met Tuesday, Sept. 10, at Billings Park, Superior, Wis., a part of the program being a hamburger fry. Northwestern Bible School alumni were guests on the occasion. An interesting program and a season of prayer and testimony enriched the event.

The Chicago Fellowship Group will hold a Bible conference, Nov. 5-10, at the Belden Avenue Baptist Church, 2309 N. Halsted St., with services each evening at 7:30 o'clock. All present and former M.B.I. students of the Chicago area are urged to attend. It is not too early to announce that the Second Annual Fellowship Supper will be held Friday evening, Dec. 27, at the Marshall Field Men's Grill, 25 East Washington St. More detailed announcement will be made later.

A two-day Bible conference was held, Sept. 18 and 19, in the Baptist Church, of Pierre, S.D., Rollin B. Holden '06, pastor. Advantage was taken of the occasion to call

## RECENT SPECIAL SPEAKERS

Dr. W. H. Wrighton, Department of Philosophy, University of Georgia, Athens, Ga.; John Puz, independent missionary, Yugoslavia, Europe; Isaac Page, district secretary, China Inland Mission; Winfred Hunt and John Louer, representing Kentucky.

## WHY DID SHE COME?

The story of the Martyrdom of John and Betty Stam, missionaries in China, who were the victims of brutal communistic bandits in December of 1934, is known the world over. Each of them was reared in a happy, Christian home, and their preparation for missionary service was backed up in every possible way by consecrated parents.

Mrs. Howard Taylor has given a thrilling account of their brief but telling ministry in China in her book entitled, *The Triumph of John and Betty Stam*. Speaking of Mrs. Stam's preparation for her life work, and her hope that nothing might prevent her from returning to China as a missionary, the author says:

"With this hope in view, Betty decided, upon leaving college, to go to Chicago for practical training at the Moody Bible Institute.

"She chose Moody's (her sister tells us) because she wanted to learn how to win souls to Christ, instead of just talking about it theoretically, or discussing the Bible in an abstract way. The course at Moody's gave her great spiritual poise, and the prison and street meetings, which her sensitive spirit had dreaded, turned out to be a help, and brought her no little joy."

One can but surmise as to the number among the many hundreds of Moody-trained workers in every quarter of the globe, of whom a similar story could be told. A sense of need, not met by any previous training, a timidity to be overcome, a lack of knowledge in the art of soul-winning, and then, by God's good grace, a season of study and training at Moody Bible Institute, followed by victories for Christ on far-flung battle lines of Christian endeavor. May many students of the coming days find as glorious and effective a victory in training as did John and Betty Stam, whether to serve by long years of faithful effort, or to wear a martyr's crown.

As we believers go out to face whatever is before us, may we do so with the courage, and patience, and hope born of the knowledge that we are God's, and that He is ours through faith in the once crucified, but now glorified, Redeemer.—James M. Gray, in *Satan and the Saint*.

## INTRODUCING MRS. N. B. BRECKENRIDGE



The women of the Institute are busily occupied in becoming acquainted with the new Superintendent of Women, Blanche Bonnie Breckenridge of Philadelphia, who entered upon the responsibilities of that office October 1. The administration has full confidence in Mrs. Breckenridge to meet the exacting requirements of the task, in succession to the noble women who have served before her.

Leading to this field of service are many avenues of activity—experience which will certainly benefit her for the present task. She has been engaged in home missionary work under the Presbyterian Board of Missions in North Carolina, Indian Territory, and New Mexico; she held the principalship of a Pennsylvania high school, and rendered educational missionary service under Presbyterian auspices in Mexico. Recently she was the superintendent of junior personnel in the John Wanamaker store in Philadelphia.

After inducting Mrs. Breckenridge into the duties of the superintendency, Mrs. Allison will return to the work of her choice and love, in the Practical Work office.

## MISS ROSIE RESIGNS HER POST



Forty-six years ago Miss Annie Rosie came to Chicago, becoming the third enrolled student at the Moody Bible Institute after its formal opening. After two years of study she served the Chicago Avenue ("Moody") Church for two years, and then entered upon a tenure of noble service for the Moody Bible Institute which has extended over forty-two years. Because of declining health she recently proffered her resignation, and on October 1 her official relation to the Institute ceased. With deep regret the Institute granted her request, and bids her Godspeed with a prayer that coming days may be filled with peace and happiness for her.

Miss Rosie served as senior matron, and was known and loved by more former students, doubtless, than any other individual in the history of the Institute. Deeply spiritual, poised, and never disquieted by distressing circumstances, she was a tower of strength and inspiration to those about her. A love-gift of money, special gatherings and luncheons in her honor, and farewells at the railroad station, marked her departure for a period of rest at the home of a sister, Mrs. James A. Milne, 248 Heath Street, East, Toronto, Canada.

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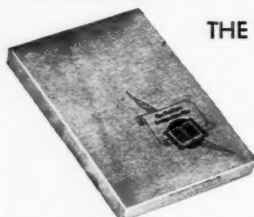
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November, 1935

(Mildred Shonts '25), 137 Center Ave., Burgettstown, Pa., are engaged in missionary work under direction of the National Missions Committee of the Washington Presbytery.

Norman W. Taylor '20, who has seen marvelous victories in Mexico during recent years, is represented in the August 29 issue of *The Presbyterian*, Philadelphia, by a thrilling two-page article on "The Gospel in Mexico." Some will remember him as a speaker at the Founder's Week Conference of 1935.

James D. Burton '07, recounts the romance of "Sabbath-School Extension in the Tennessee Mountains" for the August 29 number of *The Presbyterian*. He holds a leading place in the ranks of mountain heroes.

F. C. H. Dreyer '94, C.I.M., 5 San Lane, Chefoo, N. China, reports excellent progress on the Mandarin Bible Commentary, Vol. 6 now being run from the press, and the manuscript of Vols. 7 and 8 well advanced. Continued prayer is desired for the completion of this prodigious task.

Homer A. Hammontree '12, is deeply bereaved in the death of his mother, which occurred at Greenbark, Tenn., on Sunday, Sept. 22. Mr. Hammontree was conducting a service at Wheaton, Ill., when he received the message.

William F. Sirag '33, who is witnessing for Christ in the Canary Islands, gives his address as Rambla XI de Febrero 66, Santa Cruz de Tenerife, Canary Islands. He is devoting much time to the study of language, and passing out tracts as he has opportunity.

Russell F. Schnell '30, and Mrs. Schnell are experiencing blessing along with the difficulties in their missionary ministry in Charlesville Kasai District, Congo Belge, Africa. Catholicism is spreading in that area.

D. A. Dickey '25, pastor of the Presbyterian Church, Norfolk, Va., has a Sunday School in which two pupils, the Misses Verna and Eunice Blesh, hold a record of having not missed a session in twenty years.

Hugh F. Ash '15, 1319 Tremont Ave., Bristol, Tenn., has during the past summer conducted twenty-one Daily Vacation Bible Schools, and will through the fall and winter hold evangelistic services and leadership training courses, and place daily Bible lessons in the rural schools. His mountain mission work is under the Presbyterian Sunday School Missions Board.

Herbert W. Hahn '24, pastor of the Hurleyville, N.Y., Methodist Church, reports a highly inspirational and blessed three-day "Golden Anniversary" celebration of that church. He has been seeing conversions and baptisms, and rejoices in God's blessing.

P. B. Chenault '31, pastor of the First Baptist Church, LaSalle, Ill., has recently devoted several weeks to evangelism through permission of his church, traveling 8,000 miles in eleven states, and delivering 76 messages during 70 days. He witnessed many conversions.

Harold K. German '33, and Mrs. German (Nellie Sims '32), with baby Marlene, spent a number of months in and around Dallas, Tex., having many avenues of service. Besides broadcasting over KRLD, they have been singing, preaching and Bible teaching in the surrounding regions. They are now bound for Africa under the Sudan Interior Mission, sailing from Montreal

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David C. Anderson '34, and Mrs. Anderson (Antoinette Johnson '34) have entered the evangelistic field. A two-week campaign at the Westmont (Ill.) M. E. Church was much blessed of the Lord.

Homer K. Forrest '32, was ordained to the Christian ministry on May 12, by the Evangelical Church at New Hamburg, Ont., Canada. He and Mrs. Forrest (Vera Hutson '33) have returned after a vacation tour to their service among the mountain people in and around McDowell, Ky.

Periodic letters from mission fields have carried much news that warms the hearts of readers. Since these letters have a wide coverage and MOODY MONTHLY space is limited, we give the names of the writers, with the suggestion that they be faithfully remembered in prayer. Names and addresses of recent writers follow: Harold B. Street '32, and Mrs. Street (Mabel Ellis '23), S.I.M., Shama, Gamo, via Soddu, Wolamo, Ethiopia, E. Africa; Barbara R. Ward '32, Box 289, San Jose, Costa Rica, C.A.; Oliver M. Thomson '30, and Mrs. Thomson (Dorothy B. Higgins '30), Caixa 7, Januaria, Minas Geraes, Brazil, S. America.

Herman W. Lambert '10, pastor of the Evangelical Church, Dixon, Ill., is in a convention tour for two months with the Christian and Missionary Alliance. Mr. Lambert was in other years assistant to Dr. Howard W. Pope, when the latter was Superintendent of Men at the Institute.

Marshall A. Williams '35, has entered upon the pastorate of the Methodist Protestant Church at Ellsworth, Ill.

Neil Pease, '31, has for some months been co-operating with a group of Christian workers at Dowagiac, Mich., who have had the joy of seeing precious souls saved. Open-air and other special meetings are being fostered.

Lyle C. Anderson, '35, was ordained to the gospel ministry on June 19 at Randolph, N.Y. He and Mrs. Anderson, '33, are under commission for service in Ethiopia under the Sudan Interior Mission. They have been active during the summer in deputation and other useful service for the Master.

I. M. Brubacher, '26, was ordained and installed as pastor of the First Presbyterian Church, of Sunnyside, Wash., July 22. He and Mrs. Brubacher (Ruth E. Hodgson, '33) are rejoicing in the blessing of the Lord.

Dr. W. S. Lehman, '94, planned to sail on Sept. 12, returning to his work in the Kamerun district, Africa, under the Presbyterian Board. Mrs. Lehman and the children remain in the United States.

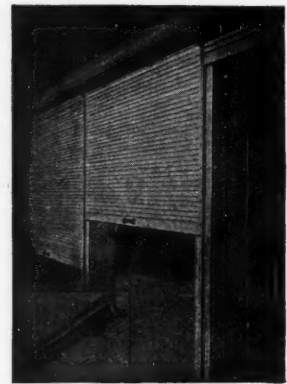
## BORN

To Newberry Cox and Mrs. Cox (Kate L. Mackenzie '27), a son, David Newberry, July 23, Huehuetenango, Guatemala.

To Walter C. Guth '32, and Mrs. Guth (Helen J. Whitaker '33), a daughter, Caryl Joy, Sept. 17. Present address, Eureka, Ill.

To J. Russell Davis '34, and Mrs. Davis (Lois Guither '34), a son, Dorian Allan, Aug. 27. Present address, 603 N. Scott St., Wheaton, Ill.

To Levi B. Olson '27, and Mrs. Olson,



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And they overcame him (Satan) by the Blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Revelation 12:11.

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a book that will be very helpful to those who would ac-  
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a son, Myron Levi, July 11. Present ad-  
dress, 4415 N. Missouri Ave., Portland, Ore.

To B. A. Lovelady '31, and Mrs. Love-  
lady '31, a daughter, Sherla Gwendolyn,  
Sept. 18, Alden, Kan.

To Raphael A. Gingrich '33, and Mrs.  
Gingrich (Leota Aug. '33), a daughter,  
Patricia Mae, July 28, Miller, Neb.

To Raymond Colas and Mrs. Colas  
(Esther Mantle '26), a son, May 23, 549  
Summit Ave., Monessen, Pa.

### MARRIED

Hugh T. Hall '33, and Helen F. Guiley  
'35, Aug. 2, Chicago, Ill.

Larry Maze '34, and Mary Alice Willson  
'32, Aug. 31, Cochabamba, Bolivia, So.  
America.

Harry Schweinsberg and Dorothy Brick-  
ell '33, Aug. 31, Cochabamba, Bolivia, So.  
America.

Charles A. Cheney and Marie Keadle '30,  
Sept. 30, Chicago.

Raymond E. Reich '35, and Mozelle  
Pearce, Aug. 7.

### EQUIPMENT OF A MISSIONARY

A life yielded to God and controlled by  
His Spirit.

A restful trust in God for the supply of  
all needs.

A sympathetic spirit and a willingness to  
take a lowly place.

Tact in dealing with men and adaptability  
to circumstances.

Zeal in service and steadfastness in dis-  
couragement.

Love for communion with God and for  
the study of His Word.

November, 1935

Some experience and blessing in the  
Lord's work at home.

A healthy body and a vigorous mind.—  
J. Hudson Taylor

Apples of gold in pictures of silver.—  
Proverbs 25:11

So of a word fitly spoken. But don't for-  
get the apples. The framework of silver is  
good. But the golden apples, they are the  
main thing. It is not so much the way you  
say it, as the thing you say. That is golden.  
People see and know the true thought of  
your heart. It is one reason why Proverbs  
tells us, "Keep thy heart with all diligence,  
for out of it are the issues of life" (4:23).  
Whatever you say, however prettily, be sure  
it comes from the heart. Apples of gold  
are what people are looking for, and they  
are the fruit of the soul. You listened per-  
haps to a message yesterday that touched  
your heart—a word fitly spoken, which as  
the margin says, is a word on the wheels,  
well wrought out. If it reached your heart,  
it came to you from some other heart, and  
you caught the golden gleam.—John  
Weaver Weddell, in *His Treasure*.

Jesus Christ is the Very God, begotten,  
not made, being of one substance with the  
Father, and by whom all things were made.  
He became flesh for us men, being con-  
ceived by the Holy Ghost and born of the  
Virgin Mary. He lived a miraculous life  
and suffered death on the cross in atone-  
ment for the sins of the whole world. He arose  
from the dead in a bodily form, and is now  
at the right hand of God ever living to  
make intercession for His believing people.  
He is coming again, even as He was seen to  
go, when He will set up His kingdom on  
the earth. We feed on Him by faith, and  
we are alive in Him forever more.—James  
M. Gray, in *My Faith in Jesus Christ*.

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Esther H. Goetz.....\$ .08

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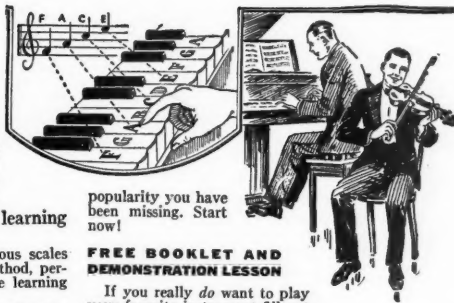
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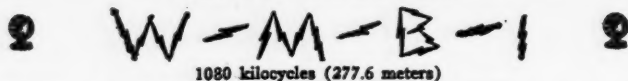
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During the more than nine years that the Moody Bible Institute of Chicago has been broadcasting over its own station, W-M-B-I, and even before that time, when the facilities of station WENR, Chicago, were used for the programs of the Institute, the voice of the late Dr. James M. Gray was heard many times, and always with great blessing to our listeners.

In the early days of our broadcasting, Dr. Gray taught a course in the Radio School of the Bible, his subject being "The Epistle to the Colossians." This portion of the New Testament was especially dear to the heart of that noble teacher, and he gloried in the fact of the believer's identification with the Lord Jesus Christ as therein set forth. Dr. Gray also gave many radio addresses on occasions such as the national holidays, and special days in the Church calendar, when he rejoiced to take advantage of the opportunity to make the scriptural application to the individual heart and life. Several of the Sunday afternoon services, at which Dr. Gray presided and spoke, were broadcast. In those days, when no other regular church service was heard over W-M-B-I, these Auditorium services were a means of great blessing to many listeners, to whom they were models as services of worship and praise, both in spiritual warmth and dignity.

Dr. Gray had other opportunities to send forth the gospel message by radio as he conducted Bible conferences in other parts of the United States, and he was heard through the East several times over local stations and the broadcasting chains. In the later years of his life particularly, he saw in increasing measure the possibility of the radio as an effectual instrument of evangelization.

While the voice of Dr. Gray is silent, the rich heritage which remains in the form of his writings, sermons, Bible studies, and correspondence courses, yet speak of his effective ministry.

## GEORGE C. STEBBINS PROGRAM

On September 8, 1935, during the broadcast by the "Moody Institute Singers" over the National Broadcasting Company network, a brief sketch of George C. Stebbins was included, and a number of songs from his pen were sung.

This program was appreciated by a great many people, and there were many requests for a copy of the sketch and Mr. Stebbins' picture. A letter from him expresses his appreciation and joy in the knowledge that his songs are still being used to the glory of God.

The Director of the Radio Department and his family called on Mr. Stebbins at his home in Catskill, N. Y., in August of this year, and found him, although in his ninetieth year, enjoying good health, full of happy reminiscences of his years of service, and rejoicing in the Lord.

## FOREIGN LANGUAGE BROADCASTS

Nov. 7—Bohemian—Dr. V. J. Vita  
Nov. 14—Roumanian—Rev. Paul Brinduse  
Nov. 21—Lithuanian—Rev. A. J. Gillies  
Nov. 28—Chinese—Rev. Phillip Lee

## KNOW YOUR BIBLE CLUB PARTY

On October 5 the members of the K.Y.B.

Club, broadcast each Saturday morning at 10:30 A.M., with Aunt Theresa in charge, enjoyed a very unusual program. The broadcast was in the form of a party. A week or two previous to the broadcast the children were urged to invite their school-mates and neighborhood friends into their homes for the program. Games, such as tearing out pictures of animals mentioned in the Bible and Bible guessing games were played by the group of children in the studio.

Many letters from K.Y.B. Club members bore testimony to the fact that their parties were a great success, and we believe that many boys and girls who before this time had no interest in the club have now become interested and will be numbered among our regular listeners.

Some little friends from Baroda, Mich., wrote us the following letter:

"Dear Aunt Theresa:—I must tell you we had a real party. There were eighteen children around our radio listening to your broadcast, and everyone just enjoyed it so much. At the close of your program my mother served hot chocolate, sandwiches and cookies to all. We praise Jesus for all this friendship and nice time we had. We also asked our little friends who have no radio to come again any Saturday morning and listen in with us, as we are anxious to share with them the story of Jesus and His great love, as we hear it over your station."

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## MONTHLY PROGRAM OF STATION W-M-B-I

### Central Standard Time

Sunday, November 3, 10, 17, 24

11:00 A.M.—Moody Memorial Church  
12:30 P.M.—Music and Message

Monday, November 4, 11, 18, 25

7:00 A.M.—Sunrise Service  
10:30 A.M.—Devotional Hour—Howard A. Hermansen  
11:30 A.M.—Continued Story Reading—Wendell P. Loveless  
12:00 M.—Loop Evangelistic Service  
3:00 P.M.—Music  
3:15 P.M.—"I See By the Papers"—Mr. Loveless  
3:45 P.M.—Music  
4:00 P.M.—Special

Tuesday, November 5, 12, 19, 26

7:00 A.M.—Sunrise Service  
10:30 A.M.—Home Hour and Short Stories—Iris Ikeler McCord  
11:10 A.M.—Music  
11:30 A.M.—Continued Story Reading  
12:00 M.—Loop Evangelistic Service  
3:00 P.M.—Radio School of the Bible—W. Taylor Joyce  
3:30 P.M.—Music  
4:10 P.M.—"Ministry of the Printed Page"

Wednesday, November 6, 13, 20, 27

7:00 A.M.—Sunrise Service  
10:30 A.M.—Shut-in Request Program  
12:00 M.—Loop Evangelistic Service  
3:00 P.M.—Sunday School Lesson—Mrs. McCord  
3:30 P.M.—Question Hour—Mr. Loveless  
4:00 P.M.—"The Jew"—Rev. Solomon Birnbaum

Thursday, November 7, 14, 21, 28

7:00 A.M.—Sunrise Service  
10:30 A.M.—Missionary Hour—John R. Riebe  
11:30 A.M.—Continued Story Reading  
12:00 M.—Loop Evangelistic Service  
3:00 P.M.—Music  
3:30 P.M.—Scandinavian Service—Prof. Frank Earnest  
4:00 P.M.—Foreign Language Service

Friday, November 1, 8, 15, 22, 29

7:00 A.M.—Sunrise Service  
10:30 A.M.—Radio School of the Bible—Mrs. McCord  
11:05 A.M.—Music  
11:30 A.M.—Continued Story Reading  
12:00 M.—Loop Evangelistic Service  
3:00 P.M.—Radio School of the Bible—Kenneth S. Wuest  
3:30 P.M.—Special  
12:00 P.M.—Midnight Hour

Saturday, November 2, 9, 16, 23, 30

7:00 A.M.—Sunrise Service  
10:30 A.M.—K.Y.B. Club—Theresa Worman  
11:00 A.M.—Teen-Age Bible Study—Miss Worman  
11:15 A.M.—Church School Period—Clarence H. Benson  
11:35 A.M.—Jewish Sabbath Service—Mr. Birnbaum  
12:00 M.—Music  
12:30 P.M.—Message  
3:00 P.M.—Special Music  
3:30 P.M.—Radio School of the Bible—Mr. Loveless  
4:00 P.M.—"Mother Ruth"—Mrs. McCord



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